

# Calvinist Contact

An independent Christian weekly

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## Momentum growing to help seniors stay in community

Margaret Griffioen-Drenth

TORONTO — Many senior citizens now living in nursing homes and homes for the aged could be better served and happier in community-based options, according to a recent Ontario study.

Community-based care provides seniors with more options than "our house, our kids or an institution." In many cases, seniors would be happier to retain independence without having to rely on their children.

The study shows that only 17 per cent of seniors currently living in extended care institutions require three hours or more a day of direct care (aid with eating, bathing, toileting, medication administration and nursing care). Of the rest, 28 per cent require between 90 minutes and three hours of care per day, and 55 per cent need less than 90 minutes of care.

These results are prompting the Ministry of Community and Social Services to step up the expansion of community-care alternatives such as supported apartment living and group homes. Although no specific details have been released, the ministry has committed \$100-million over the next five years to developing such projects.

"While we age, our bodies may change outside, but we remain the same young person inside, with many of the same concerns and interests, with the same vitality. There is no model for aging, therefore, there can be no one model for meeting all needs," said

Geoff Scott, Chairman of the House of Commons Standing Committee on the Secretary of State, at a February conference on aging held in Ottawa.

### Feds expand senior programs

In Canada today, 9.8 per cent of the population is 65 and over and by 2020, one in four Canadians will be a senior. These statistics are prompting the federal government to increase funding for programs aimed at care for the aged.

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## World scientists agree: dire predictions for world climate

Marcus Van Steen

OTTAWA (Canadian Scene) — According to experts in various fields, the world will change drastically for the worse in the next century unless those in charge take heed and change their ways.

The Delft Hydraulics Laboratory in The Netherlands has issued a warning that if temperatures continue to rise at

the present rate, the polar ice will melt, causing sea levels to rise dramatically. This means coastal regions around the world will be flooded causing havoc in such heavily populated areas as New York, New Orleans, Calcutta and Singapore.

The study, made at the request of the United Nations, blames the rising temperature on the continued release into the atmosphere of such gases as carbon dioxide and methane. The deputy director of the Delft Laboratory, Pier Vellings, says that if we cannot cut back on such emissions, the world's nations should start making plans to protect the millions of people who live in threatened coastal areas.

### Desert expansion

Another report submitted to the United Nations points out that deserts are expanded rapidly throughout the world. The U.N. Food and Agriculture Organization says that more than one-third of the earth's land area is already desert, and that area is growing because of wasteful and destructive policies. The report emphasizes that such policies are not based on existing knowledge but on short-sighted political decisions, or in the greedy hope of immediate profit.

Farmers in Western Europe have known for hundreds of years that if soil is to retain its fertility it must be allowed to rest. George III was called "the farmer king" because, in 1760, he brought to England some farming methods employed in his German kingdom of Hanover. These included rotation of crops and allowing land to lie fallow for a season after three years of crop production. Farms where such policies are followed remain in active production for centuries.

In North America, farmers have been told that such measures are not

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## Mennonites debate redirecting military taxes

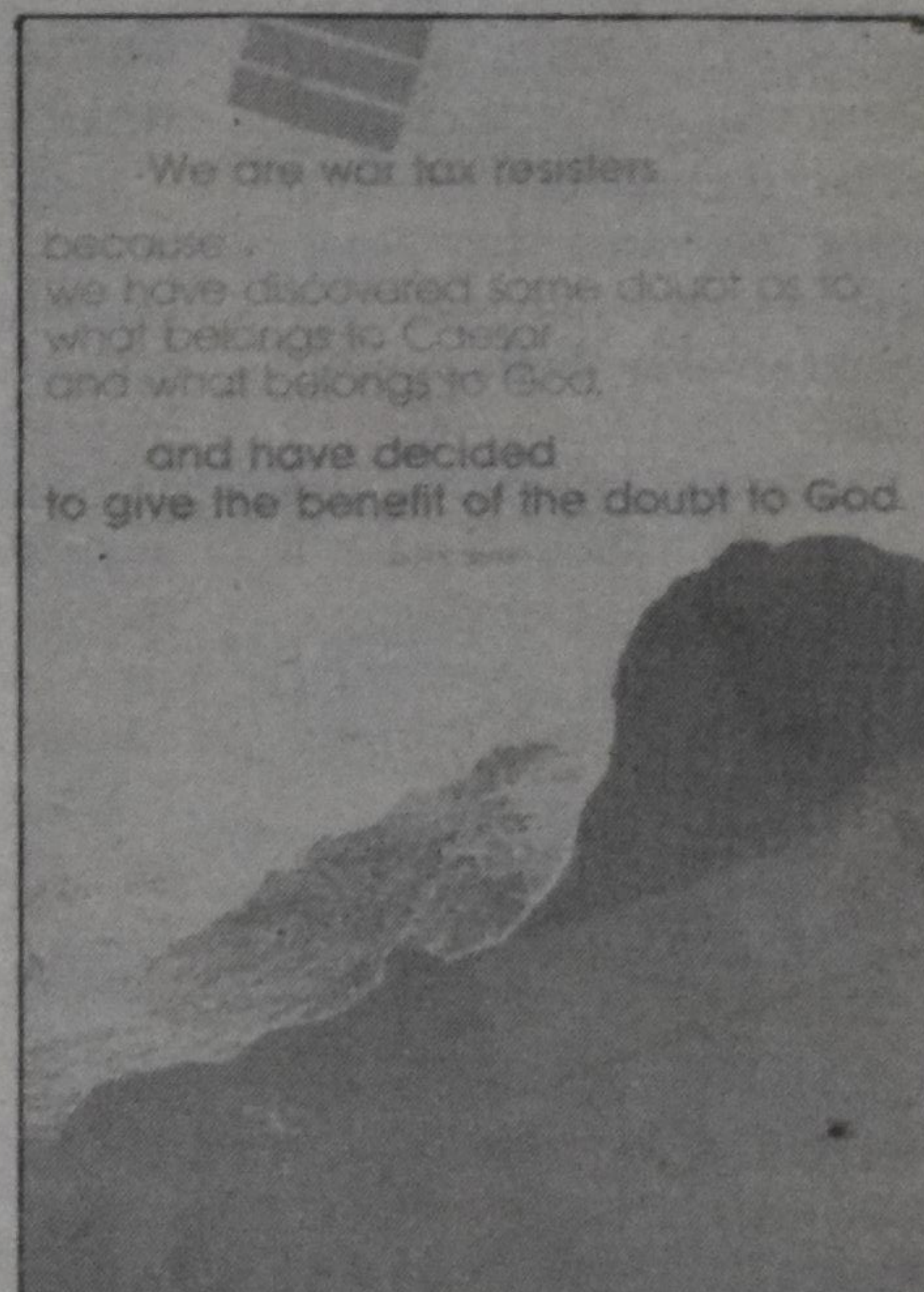
Marian Van Til

KITCHENER, Ont. — "We are war tax resisters because we have discovered some doubt as to what belongs to Caesar and what belongs to God, and have decided to give the benefit of the doubt to God."

That statement on a poster by John K. Stoner, executive director of the Mennonite Central Committee (MCC) U.S. Peace Section, summarizes an attitude some Mennonites voice towards paying taxes which will go into their country's defense coffers.

Such Mennonites are looking for ways to re-direct the military portion of their tax monies. American Mennonites are lobbying for a Peace Tax Fund bill. In West Germany, an alliance of 22 Mennonite congregations supports a similar bill, and in Canada, a "peace tax workshop" was held last month in Kitchener, Ont.

Traditionally, Mennonites by placing the Sermon on the Mount at the centre of New Testament teaching, and by



Poster: Jim King

A new poster penned by John K. Stoner, executive secretary of the MCC U.S. Peace Section.

giving centrality to Christ's command to love our neighbours, reject military service and the support of war efforts, and to abhor killing in any context.

Though the majority of Canadian Mennonites are not "absolute pacifists," such "witnessing against militarism," as Ron Rempel, editor of the *Mennonite Reporter* calls it, is of great importance to a minority of them. Those minority attitudes generally command the respect of fellow Mennonites whose views don't require them to withhold their taxes.

### Up against Revenue Canada

The Kitchener workshop was sponsored by the Peace and Justice Centre of Kitchener's Stirling Avenue Mennonite Church. Participants discussed the validity of withholding taxes from Revenue Canada and re-directing the money to Conscience Canada's Peace Tax trust fund, to Project Ploughshares or to the Mennonite Central Committee (MCC).

MCC has been directly confronted by the tax redirection question by a former employee and by its current board chairman. When former refugee settlement worker Carman Albrecht was offered a salaried position with MCC he asked them not to withhold tax money so that he could re-direct the portion which would go to military purposes. "I am not an anarchist," says Albrecht. His request was consistent with his commitment to nine years of service work, he said.

MCC had to decide whether it should engage in an act of civil disobedience on behalf of an employee.

See MENNONITES -- p. 3.

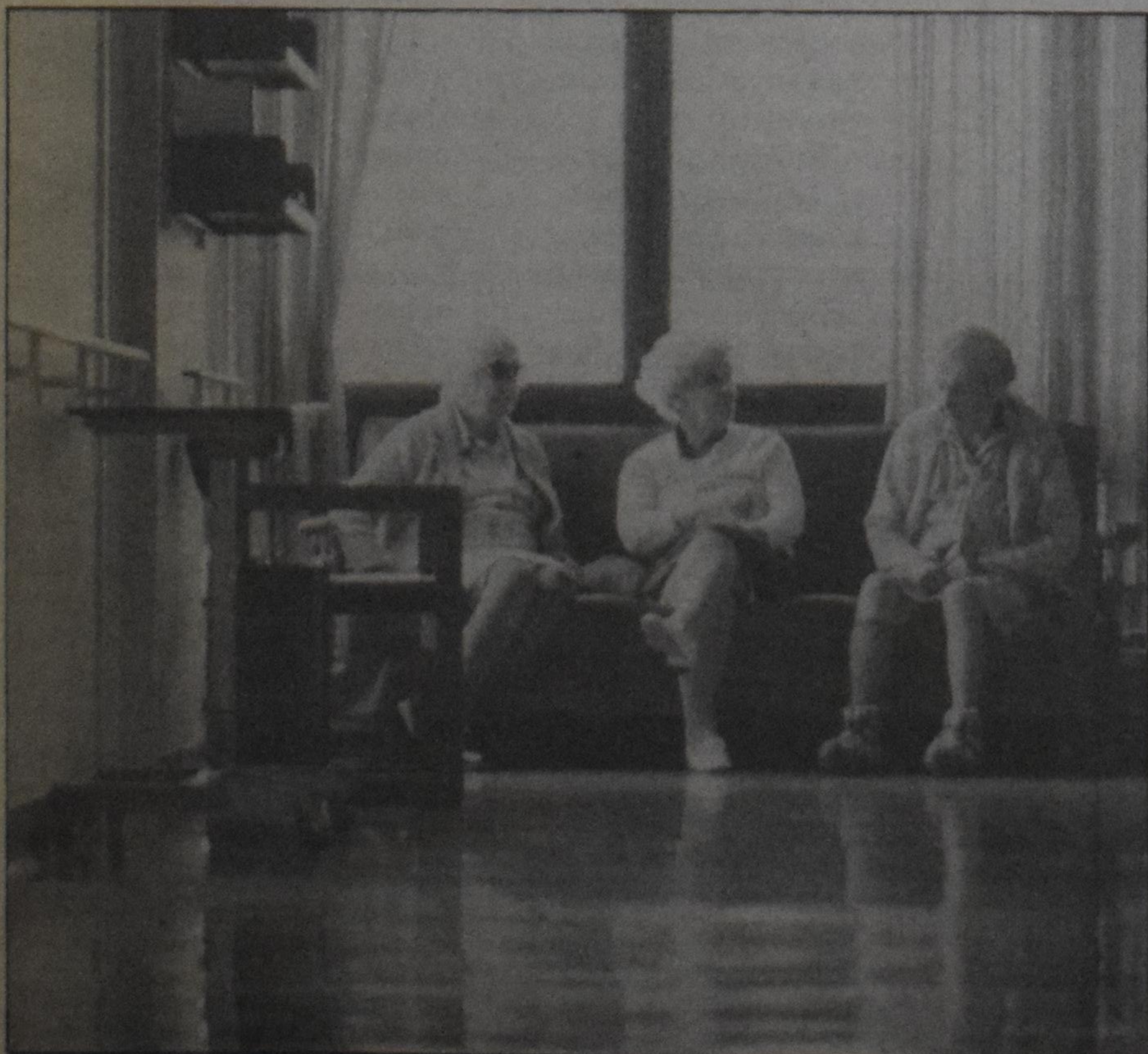


Photo: C.C. files

Across the nation, governments and private organizations are searching for long-term alternative housing for seniors. A recent Ontario study shows that only 17 per cent of seniors now living in institutions require such direct care.

### In this issue:

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# News

## Nation seeks alternative senior housing

... continued from page 1.

When established in 1980, the National Advisory Council on Aging had a budget of only \$100,000. The Federal government increased that budget to \$277,000 this year. Director Susan Fletcher now believes the organization can be more effective as it strives to identify what specific action should be taken for the care of seniors.

The federal government also announced in March that it will allot \$30-million extra for seniors' projects in the coming year starting in April. Projects will include research into diseases common to seniors, grants for leisure and community projects and a new

\$20-million program from the Health Department to help seniors stay on their own longer (details of this program have yet to be released).

### Senior care across the nation

Provinces across the country are searching for creative, community-oriented and cost-effective ways of providing homes and care for seniors.

British Columbia is seen by many as the province leading the way in optional care services for seniors. The *United Church Observer* reported in February that the province offers "things like one-point entry, meaning that a senior can go to any local health care

unit and gain access to all the services the province has to offer; homemaker services purchased by the government and offered to those who qualify; 44 adult daycare centres across the province." A Rand Corporation study of long-term programs in North America called British Columbia the model to be emulated.

In Saskatchewan, the provincial Department of Health provides funds to Wascan Home Care Districts which do assessments on seniors to see if they can manage in their homes and then contracts with various agencies to provide services in seniors own homes or apartments.

A company in Edmonton has reopened extended family possibilities by building portable "Garden Suites," more commonly known as "Granny Flats." The idea is to provide inexpensive housing for the elderly that can be set up in the backyards of their children. A 608-square-foot unit costs about \$30,000 to build and install compared to the federal government's cost of \$55-65,000 to build a one-bedroom unit in a seniors' apartment building.

Some municipalities allow them, others don't. Ironically, Edmonton, where they are made, is a municipality which does not allow the structures; and when they were tried in Waterloo, Ont., at least one neighbourhood got extensive publicity by protesting about fears of decreased property values.

Non-government funded undertakings, too, have been interesting, reports the *Observer*. "In London, Ont., Friendship in Action matches adult and student volunteers with elderly people on a one-to-one basis for friendship, companionship and support that will prevent or delay institutionalization."

### Communities share care

Elaine Kaye, who is involved in senior citizen work in the United Church, says that built-in community supports such as Meals on Wheels or Homemakers or Victorian Order or Nurses (VON) services are in the short run no

cheaper than institutionalization, "if you're looking at it coldly. But in the long run they are profoundly cheaper, especially if you consider what you save in human terms by supporting people where they want to be,"

Niagara Region in Ontario was one of the first areas in Canada to offer a home-sharing program for seniors. Begun in 1980, the program matches people over the age of 55 who cannot or don't want to stay in their homes, with people who have homes and apartments they want to share. Tenants and landlords are screened and the program helps negotiate rents and living arrangements and holds introductory meetings and follow-up visits. Participants are advised to discuss the decision with family members and a lawyer.

Doug Rapelje, director of the Niagara Region Senior Citizens Department, says the program is cost-effective.

But, the most important thing is the social value of the program. It offers seniors an alternative to living in apartments or institutions.

Regional caseworker Lola Salmon reported recently that "there are seniors falling off couches and out of bed, but they won't give their place up because they don't want to go into an old folks home. I wouldn't want to live in an institution. They're all right for sick people, but not for people who can get out."

## Letter

### Expose propaganda from left-wing

Please allow me to respond briefly to Robert VanderVennen's editorial "Dealing with differences in viewpoint" in the Apr. 1 issue. I genuinely appreciate the tone of the article; if we could always carry on our dialogues in this spirit, our efforts would be edifying rather than injurious.

It nevertheless seems to me that there are some misunderstandings at work that need clarification. The article leaves the impression that CLAC spokesmen like Antonides, Kuntz and I are more upset by the communist dictatorships in countries such as Nicaragua than by right-wing regimes elsewhere. That, however, is not the case.

It is perhaps worthwhile to point out that from its rather small resources the CLAC has recently contributed \$3,500 to Christian trade unions struggling against right-wing dictatorships in Paraguay and Haiti, and none to the Christian trade union in Nicaragua, even though their tales of oppression by the Sandinista government are hair-raising enough. Our funds are limited and we can do only so much. Also, CLAC's African Hunger Relief Fund has donated more than \$17,000 in the last three years to the starving population of Marxist-ruled Ethiopia.

We have protested on several occasions against right- and left-wing tyranny abroad by means of letters and resolutions. What we find difficult to swallow is the fact that condemnation of right-wing dictatorships is very much in vogue while protests against communist oppression is at best unpopular. Many churches and other groups openly defend what is going on in Cuba and Nicaragua.

That's why my colleague

Hank Kuntz, as a member of the CRC's Consultative Committee on Task Forces, argued vociferously but unsuccessfully that the CRC should withdraw its participation in the Inter Church Committee on Human Rights in Latin America. (He did so as a CRC member; not on behalf of CLAC.)

ICCHRLA is a mainline-church alliance that purportedly investigates and exposes human right abuses in Latin America but conveniently ignores and even justifies the happenings in communist countries such as Cuba and Nicaragua.

My colleague Harry Antonides has written a series of articles and book reviews in which he condemns the prevailing tolerant attitude towards the Sandinistas, people who unabashedly present themselves as Marxists-Leninists. He has done so on the basis of a mountain of evidence (He too did not write on behalf of CLAC.)

As far as my own scribbles are concerned, some time ago I reviewed in C.C. the outstanding book by the Christian Cuban author Armando Valladares who spent 22 years in a Cuban jail and was finally released after the personal intervention by French President Mitterand. The bestialities of the Castro regime are indescribable; Valladares' account exceeds in horror Solzhenitsyn's portrayal of life and death in the Soviet Gulag Archipelago. Elsewhere Valladares bitterly recounts how his sadistic jailers derisively showed him public utterances by North American church officials supporting or excusing Castro's regime.

Like Mao Tsejung in the 1950s and Castro in the following decades, the Sandinista commandantes are

the darlings of the religious left in Canada and the U.S. Perhaps it will take another decade or so before the dreadful things happening in Nicaragua become a subject of public abhorrence.

But we don't have to wait that long. Our contacts with the OTN — the Christian trade union in that country (which was in the forefront of the opposition to Somoza) — tell us a tale of woe. So do many others including people like Robert Leiken, an American left-wing Democrat, who on his own discovered the awful truth about the Sandinistas and was honest enough to write about it openly in *The New Republic*.

I realize that Robert VanderVennen will probably not argue too much with me. I in turn take no issue with his position. Except his feeling that "there are no political or military solutions" to tyranny and oppression. I think there are, although I too have my moments of despair.

As long as we can agree that we should oppose and expose the propaganda that comes to us from the left-wing liberal church groups that would have us believe in a Nicaragua and Cuba where the road to freedom and democracy lies open. Those who perpetuate this myth are many and occupy influential places in church and state. One can hardly exaggerate the thickness of the wool they are trying to pull over our eyes.

To VanderVennen's assertion that Christians must first of all "try to do good in a country in spite of its political situation" I say wholeheartedly, Amen!

Ed Vanderkloet,  
Rexdale, Ont.

See related letter on page 5 ...

## Conservation needs priority

... continued from page 1.

necessary because we now have chemicals to keep land fertile. The result is that large tracts of this continent have been reduced to desert. In other parts of the world, notably Africa, farmers have been lured away from ancestral farm practices that worked by the promise that chemicals would produce magical crops, only to find their worn-out land becoming part of the desert.

### Forest destruction must stop

Another report, this one prepared by UNESCO, warns that we are faced with an ecological disaster if steps are not taken to stop the wanton destruction of the earth's forests. This is another example of humanity ignoring all the scientific warnings that we can ignore nature's system of balance only at our peril. Forests and other green areas are the planet's "lungs." The green plants absorb carbon dioxide and exhale oxygen on

which all living creatures, survive.

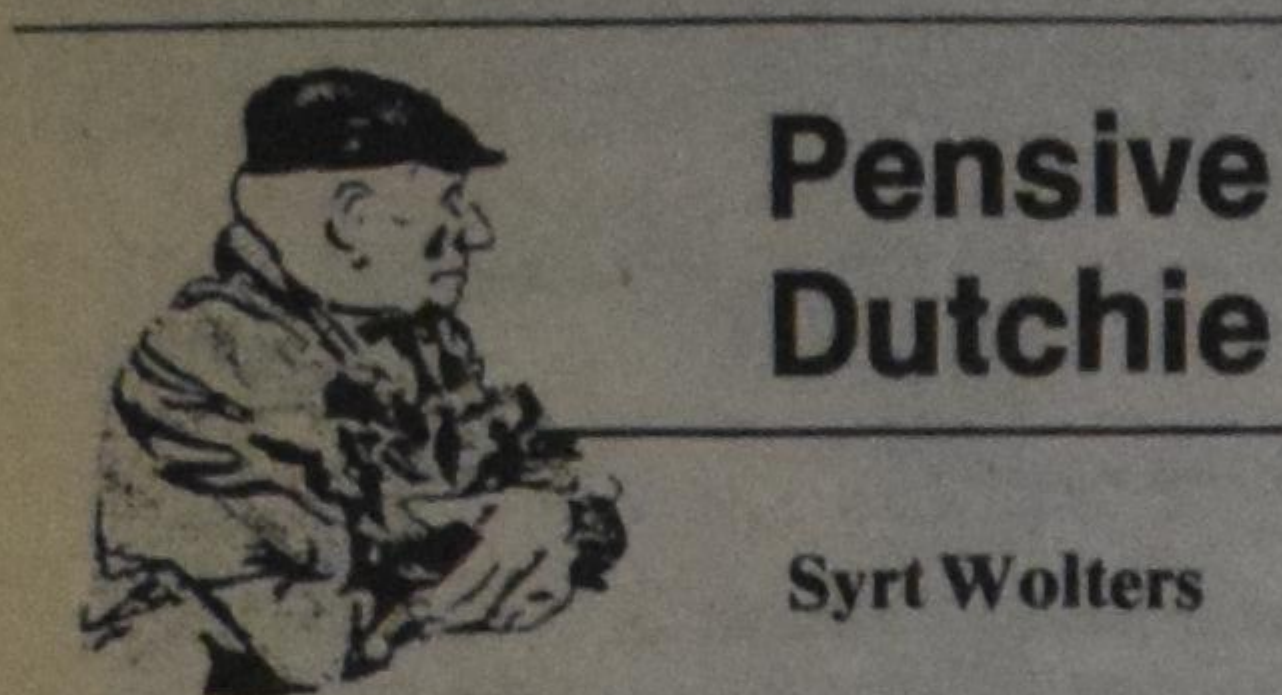
Perhaps humanity ignores warnings because we are too arrogant to admit that we are not in absolute control of our environment. There are some basic laws that have to be obeyed. But too many of us, apparently, prefer the extravagant lifestyles of the rich and famous that we see on television, to the more careful but safer lifestyle of the conserver and custodian.



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(For the benefit of non-Dutch readers, I am translating my column which appeared in the Dutch section several weeks ago.)

Many churches are well ahead of Reformed denominations when it comes to allowing children at the Lord's table. Are we sure that our striving to have children participate in the Lord's Supper is free from inclinations to adapt to liberal trends found in other churches?

The concept of waiting until the proper time is very unpopular today. We want children to become adults as quickly as possible. Many parents are doing their utmost to have their children start school before the legal age because they think their child is exceptionally bright, ignoring the fact that often these children are "misfits," socially speaking.

Infatuation versus maturity

It would be interesting to

look at statistics of what I call child marriages and find out how many of those too-early unions have suffered shipwreck. A solid foundation for a marriage requires more than an infatuation. I use this example because the concept of marriage as a symbol of the love relation between God and his people is often used by Paul in the New Testament, and by God himself in the Old Testament.

Faith also needs maturity

The most intimate love experience must be saved for marriage. God, the creator, ordained it that way. To run ahead of this ordination is asking for trouble. Being equipped for marriage demands maturity. Young people must grow toward this maturity. This is nothing to be ashamed of, nor is it inferior. The anticipation of fuller experiences can be beautiful. Such experiences are healthy and rich — the elderly often can speak of that.

Such joyful anticipation can

also be a rich experience for our children as they grow in their faith. God has ordained that parents are responsible for their children when it comes to preparing them for that maturity. When parents promise before God and his congregation to instruct their children until they have reached maturity, they assume a tremendous responsibility.

In the same way that parents prepare their children for a love life, so they must also prepare them for a faith life. For just as there is much infatuation in young love lives, so there is much immaturity in young faith lives. Young faith must grow to maturity. In the same way that the young look forward and long for the culmination of their love in marriage, so they should also look forward to maturity in faith.

In many cases, "reaching forward" is unhealthy and, if encouraged, I am afraid that the church of tomorrow will suffer. Moreover, I believe that the pressure to have children

participate in the Lord's Supper comes more from the parents than from the children.

The Lord's Supper is a sacrament for strengthening our faith. Here faith is assumed — not an infatuation, but a

mature faith, a faith ready to live a life in obedience to God and his Kingdom. I fail to see that children are equipped to such surrendering faith.

Syrt Wolters is a semi-retired barber living in Victoria, B.C.

Queen Beatrix of The Netherlands to pay state visit to Canada

OTTAWA (RNE) — Her Majesty Queen Beatrix and His Royal Highness Prince Claus of The Netherlands will arrive in Ottawa on May 9 by Government Fokker Fellowship aircraft in order to pay a nine-day state visit to Canada that will accentuate the special relationship and the close historical ties between The Netherlands and Canada.

The visit is not only the expression of the relationship which exists between the hundreds of thousands of Dutch Canadians in their old and new homeland, but also an expression of Dutch gratitude for the liberation in 1945 in which the Canadian armed forces played such an essential role.

It also will be of great importance for Queen Beatrix herself to be back in Ottawa, where she stayed in exile during the dark years of the Second World War.

At that time Crown Princess Juliana with her two daughters, Beatrix and Irene, enjoyed the hospitality of the Canadian government and people, while her mother, Queen Wilhelmina and Juliana's husband, H.R.H. Prince Bernhard resided in London, U.K. with the Dutch government.

The Queen's sister, Princess Margriet, who regularly visits Canada, was born in Ottawa in 1943.

The thousands of tulips

flowering in May — originally a gift of H.R.H. Princess Juliana to the city of Ottawa — are still a reminder of the hospitality enjoyed during that time.

Many Canadians who contributed to the liberation of The Netherlands still remember the warm welcome in liberated cities like Eindhoven, Nijmegen, Groningen and Amsterdam. One of the highlights, therefore, during the forthcoming visit of Queen Beatrix will be the opening of an exhibition on this subject, called "The Sweetest Spring" in the War Museum in Ottawa.

During the nine-day state

visit, Her Majesty and His Royal Highness will also travel to Halifax, Quebec, Toronto, Burlington, Hamilton, Calgary, Vancouver and Victoria. In all these cities, the royal couple will meet with federal and provincial authorities, visit sites of specific interest and meet members of the Dutch-Canadian communities.

Queen Beatrix and Prince Claus will be accompanied by the Minister of Foreign Affairs, Mr. Hans van den Broek.

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Mennonite tax resisters

... continued from page 1.

MCC refused Albrecht's request: it asked its supporting churches whether it should stop withholding an employee's taxes if he or she requests it. All but General Conference Mennonites said MCC should not violate federal laws which require it to withhold taxes from employees' salaries. (CRC Publications, the publishing arm of the non-pacifist Christian Reformed Church was confronted with a similar case in 1984 and came to the same conclusion.)

Ray Brubacher, a pastor in Elmira, Ont., was a "tax resister" when he took on the chairmanship of MCC's board. For now, he has stopped his protest. But he hasn't changed his beliefs.

"If our interpretation of the Bible is non-pacifist, then the tax issue is irrelevant," he says, "but if we read the Bible as a pacifist, then tax redirecting is an option." Brubacher is quick to point out that one's entire lifestyle must be in keeping with his or her beliefs.

Though Ron Rempel says

they are a "very small minority," people like those attending the Kitchener workshop may be forcing the Mennonite community to re-think its attitude towards the church's relation to the world.

In the past, says Rempel, the prominent view was the "two kingdom" view: the ethic required of us within the church does not apply in the same way to our relations in the "world" — that is, "be faithful in the church, in the home and in your profession within the limits of what that allows," but you can't demand obedience from the government.

Rempel says a "one kingdom" view has gradually become more prominent. That view removes the sort of gap between the church and the world that the other view assumes. It believes we can expect less violence, for example, from governments.

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## Editorial

# Why the Turks must be deported

Immigration Minister Barbara McDougall is right in holding firm against the group of 150 Turks and their supporters who marched on Parliament Hill more than a week ago. It's not fair to thousands of people applying for immigrant status from outside Canada if those who come in through the "visitors" door are allowed to stay.

The story behind the march of the Turks may have a plot but it lacks a strong theme. No one doubts that these 150 men were misled by unscrupulous and opportunistic travel consultants back home. But that is a Turkish problem. No compelling "Canadian" reasons were brought forward by the Turks or their lawyer that should sway a fair-minded person from applying the law equitably. The demonstration was intended to elicit feelings of sympathy by playing on the soft spots of our collective psyche. Canada has been known in the past to be a soft touch when it comes to dealing with illegal immigrants.

It's good to see that Ottawa can be tough when it needs to be. John Turner and Ed Broadbent's call to let the Turks stay for humanitarian reasons has some substance. After all, this government let them stay long enough that they were able to establish themselves, even to the point of starting up businesses. But a case can also be made that the Turks should be *deported* for humanitarian reasons because they are taking up the places of genuine refugees, people who are fleeing for their lives. These Turks will not be persecuted or even prosecuted when they return to Turkey. Allowing them to stay would only further encourage unscrupulous travel agents abroad to encourage illegal immigration.

It's regrettable that they may have lost an opportunity for a

more prosperous life with their families. We certainly don't blame them for trying. But in the light of present realities, where thousands of Latin Americans and Asians are escaping dictatorial regimes that threaten their lives, Canada should be truly humanitarian by discouraging illegal immigrations and by opening its borders instead to endangered people waiting in camps or other holding facilities.

### What's behind the toughness?

Two events could bring a blight to this exercise of will by Ottawa. One is that after Immigration Bill C-55, now under study in the Senate, has been passed, the government will offer a general amnesty to the 48,000 people who claimed refugee status within Canada since 1986. If the rumour is true that the Ministry of Immigration plans to offer such an amnesty, then this brief show of toughness is in effect unfair to the 150 Turks who will then have missed out on that opportunity.

A second blight would be the passing itself of Bill C-55. Its restrictions make it difficult for genuine refugees to enter Canada, especially when they are returned to third "safe" countries that have a poor human rights record or that have established patterns of returning them to the country they fled. If a general amnesty becomes the celebration fireworks for the passing of a bill that will keep genuine refugees from finding a safe haven in Canada, then this government's toughness, which at the moment seems appropriate, lacks that very important ingredient of justice and mercy.

BW

## Letters

### Not seeing God's honour, is real problem

For the last while, AIDS, abortion, homosexuality have grabbed the headlines. They are major problems. On the other hand, one could say, they look like major problems but are really symptoms of a larger problem.

In Romans 1 from verse 18 on, but especially in verse 21, the major problem comes to light: "For although they knew God they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened." The real problem is, how are we to see God's honour and jealousy?

Yes, it's important to make laws for abortion and for whatever else there is to be regulated. And what was said in the abortion message from the bishops was valuable, also what was said about poverty. But that poverty is an insult to the Lord God, that his jealousy is insulted, that does not come through in all the statements about the problems.

Jan Jansma,  
 Port Alberni, B.C.

### Letter to anonymous

I was touched by the poem "Her bona-fide cross" in the C.C. of Mar. 18, 1988. Enclosed you will find a little

encouragement for desert travellers and cross-bearers.

Leaving the meat of Egypt is hard.  
 The desert is rough and dry.  
 The walking is made difficult by blowing sand and loose ground to walk on.

The oases are there — one or two — which never dry up  
 The manna falls down when you least expect it, but most deeply need it.

This cross is heavy, as you walk through crowds who are angry, do not understand and are hurt by you letting go of your bad burden.

Then look for that one face in the crowd who is willing to help you carry your cross. It is there.

Name withheld

### "Stop enjoying this — it's school"

Thanks for all the articles about education. I wonder if they were more than some of us could digest at one time? (C.C., Mar. 25, 1988)

Schools certainly are not the best form or method of education, but we have not accepted obviously superior ones (such as tutoring) because of other difficulties (such as money).

I [as a teacher] am the ultimate authority in terms of daily goals, progress and atmosphere, in my class. I cannot pretend to pass off this heavy responsibility to some curriculum designer, education committee or parental group.

I consider the following to be extremely important:

1. Academic ability: teaching concepts and tools useful in school and society. (Schools are not primarily social improvement training grounds or entertainment parlours.)
2. Scholarly atmosphere: students respecting others' enquiries, and actively responding to the learning activities.
3. Joyful serendipity: a pleasant discovery by students of the relationships between ideas; discovery by me of new relationships (in preparing

or during presentations); wonder at the depth (in any one area) and breadth (variety of ideas) of God's general revelation.

Our communal efforts at curriculum development and overall objectives by (faculty or) staff and education committees are *extremely* helpful in setting direction, but the teacher is the captain in the classroom. Especially in secondary school and beyond, I would not want non-experts directing students into "unknown waters."

Upon occasion I have to tell students, "Stop enjoying this; after all, it's *school*," — hoping that they will see the disparity between our attitude toward what school is (a dreadful institution) and the reality of education (learning is *work*, but more than worth it!)

Tom Posthumus,  
 St. Catharines, Ont.

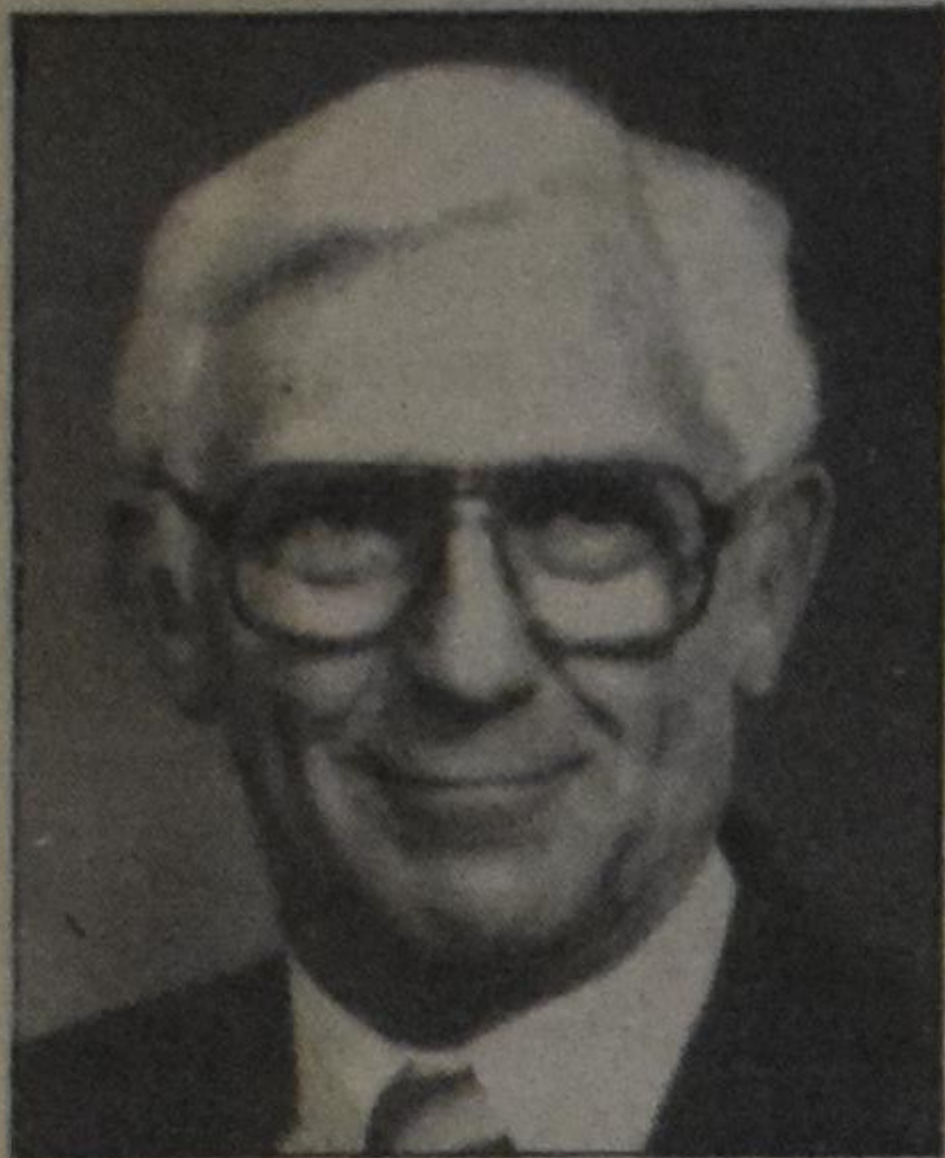
### Easter than "East"

Re: R. Bootsma's letter (C.C., Apr. 8).

You tell *Calvinist Contact* to be more aware of the rest of Canada, then blithely address them as "the Far East"! Ever hear of the Atlantic provinces? Here, we consider Ontario



# SKYLIGHTS/WILLIAM R. RANG



*"People around us are watching. They want to know how much value we attach to the beliefs we have."*

## Doers of the Word

Just the other day, I discovered how a happening in the history of our country illustrates something said by the apostle James. The man who passed it on to us was Samuel de Champlain, the man who has been dubbed "the founder of Canada."

I've always had some misgivings about this noble French Catholic. In spite of my bias, I admire Champlain for his missionary zeal. Following many hours of conversation with the Huron chiefs on matters of the Christian religion, Champlain wrote that the native peoples had "a desire to know God." He also wrote that the chiefs felt that he said "things that pass our understanding and that we cannot comprehend by words."

The truth of the gospel was a mystery to them and was so different from their own religious beliefs that they simply did not understand what Champlain was talking about. Yet the same chiefs suggested that the French come and live among the native peoples so that the latter might "see you serve God whom you worship ... and thus judging our life wretched by comparison with yours, it is easy to believe that we shall adopt yours and abandon our own."

No wonder that James wrote so much earlier that you and I should be doers of the Word and not hearers only.

I still believe that James is usually misunderstood. I'm sure that many of the adult Reformed folks as well as the majority of their children have a warped notion of what James had in mind. For over 30 years I have asked my students what the "Great Commission" (Matt. 28:19, 20) means for them, I have received the answer that all of us must take the Bible in our hand, climb on a wooden box at a street corner and preach, preach, preach. If I asked what they should do in case they did not have the gift to preach, they answered with a slight shrug and a big question in their eyes. In reality they were saying that if you cannot preach, you do nothing.

Although the Huron Indians had never read the scriptures, they knew that actions speak louder than words. What they asked for was a faith that could be observed. That's all they needed.

You and I may not think that things have changed. People around us are watching. They want to know how much value we attach to the beliefs we have. We are God's ambassadors, his missionaries. Let's not forget our mandate.

*William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.*

## Longer Letter

### ICCHRLA discussion: beyond differences in temperament

Thank you, Bob VanderVennen, for your thought-provoking editorial in the Apr. 1, 1988, issue of C.C. I really appreciate the way you approached the matter of differences in viewpoint. I felt invited to respond, hopefully in similar brotherly and sensitive fashion. You wanted responses, right?

First of all, I would point out that we should be careful not to identify personal viewpoints with the viewpoints of any organization or body of people. My own participation in the discussions of the last few years regarding the membership in ICCHRLA of the Christian Reformed Church was made as member in good standing of the Christian Reformed Church. My contribution was not made as a staff member of CLAC. I'm sure your CLAC reference was kindly made. Yet I don't have to go too far back when I think of times when what was formerly called "the AACs" got unfairly pushed around because people started to blame the movement for statements made by individuals who worked for it.

My concern in studying whether the Christian Reformed Church should belong to the task force known as ICCHRLA did not so much pertain to the inroads of godless, totalitarian communism in Nicaragua but more to the inroads of unbiblical thinking in our Canadian churches and the resultant evidence found in the bias in ICCHRLA. My concern was that there is an ideology at work in ICCHRLA which does not accord with the Reformed faith.

#### On the couch

Having said this, I was rather intrigued to read Bob's analysis of the hawks and doves among us, and undersigned having been unerringly assigned to the hawks. Aggressive, bold, cynical and hardened. After that characterization, would I dare to let on

that, in my scarce spare time, I am what is known as a birdwatcher? (Mourning doves, red-tailed hawks and all.)

Would I tell Bob that to work for CLAC one has to be a bit of a softie? Always in the middle, always trying to bring the parties together, often being played the sucker, always ending up taking the blame if something goes wrong either on the one side or the other. Join the crowd, Bob.

Having been gently stretched out on the psychiatrist's couch, I was compelled to start looking for early childhood scars. It irritated me, somewhat, for some of my closest friends and myself share abhorrence of constantly harking back to the past, country of birth, wooden shoes and all that. The present is exciting enough.

Yet, as a child, I did learn what fear is, unreasonable, guts-turning-to-water fear. A disabled V2 rocket heading straight in your direction, or the sudden ring of the doorbell during nightly curfew hours, is it friend or foe? Full well do I realize, therefore, that bullets do not discriminate, a knock on the door at midnight from a right-wing death squad sounds no different than the knock from the Sandinista thugs. All that, however, is beside the point that I would try to make.

#### Influences around us

Differences in temperament alone do not account for some differences among us. Yes, indeed, the Lord uses our various gifts and even shortcomings, including our different temperaments.

We cannot, however, ignore the fact that we are heavily influenced by the world around us. The secular media, anti-Americanism, lack of moral fibre in our society, and we could go on. Indeed, there is nothing new under the sun. By saying that, I do not want to leave the impression that whoever does not agree with me is guilty of all kinds of mistakes or secular thinking.

When you say "communism is a menace that should be wiped out from Nicaragua and Cuba" we cannot help but ask "Just who is going to do the wiping?" When the Synod of the CRC will be asked to petition the government of the U.S. to "terminate its participation in the Nicaraguan war" it is being asked to stop doing some extensive wiping (with some very stained cloths!)

I think we've got our problem right here in a nutshell.

It would seem to me that the church is singularly unequipped to deal with these kinds of issues. The church meddling in areas not central to its task is divisive and counterproductive.

Our present discussion proves that. Thank you Bob, for pointing at some differences yet emphasizing our oneness even more. Let's keep working on that!

**Hank Kuntz,**  
Rexdale, Ont.

to be central Canada. We Nova Scotians are part of Canada's East. St. John's, Newfoundland, is another 500 miles east of us.

But yes, C.C. should have more cross-country news. It's a question of finding the right person to report the news, and the finances to pay them.

Greetings from the best part of Canada!

**Anne Hutten,**  
Kentville, N.S.

#### Only one law

We read with interest Gerald Vandezande's political proposals concerning the abortion issue. We would like to make a couple of

comments.

We agree that one should show Christian mercy and support to those who are in distress through unwanted pregnancies and that one cannot legislate moral attitudes. But remember, the changes in the abortion legislation of 1969 were also introduced to help those who were mentally or physically unable to cope with a pregnancy. The result of that is now history.

To protect the life of the unborn there should be only one law, no abortion except to save the mother's life.

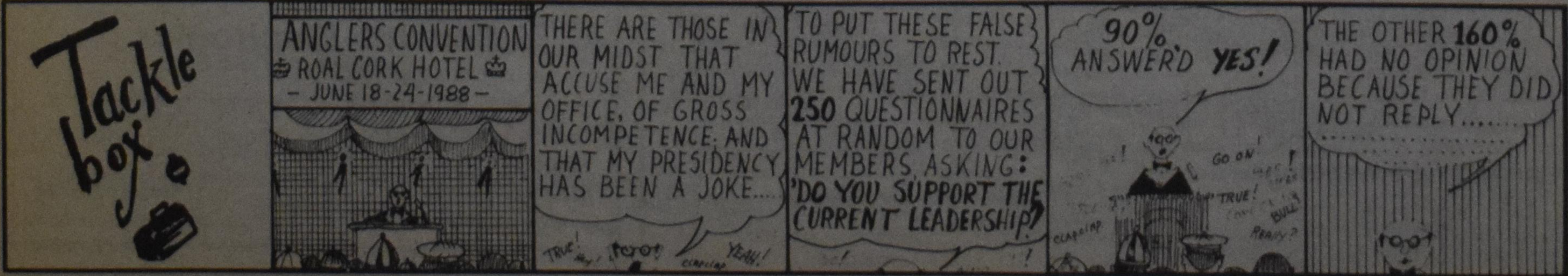
**Mr. and Mrs. N. Veldhuisen,**  
Emo, Ont.

#### Repentance was disgusting

I just finished reading your editorial "A disgusting repentance." You wrote exactly what I felt, when I saw Swaggart crying on television asking his wife to forgive him. My only thought was: repentance yes, but why on TV? You put into words what I thought about that TV program.

Keep up the good work. Think about your health. I wish you strength for the many issues you face all the time.

**Julie Verkerk,**  
Calgary, Alta.





# Church

Marian Van Til, page editor

## What is the Salvation Army?

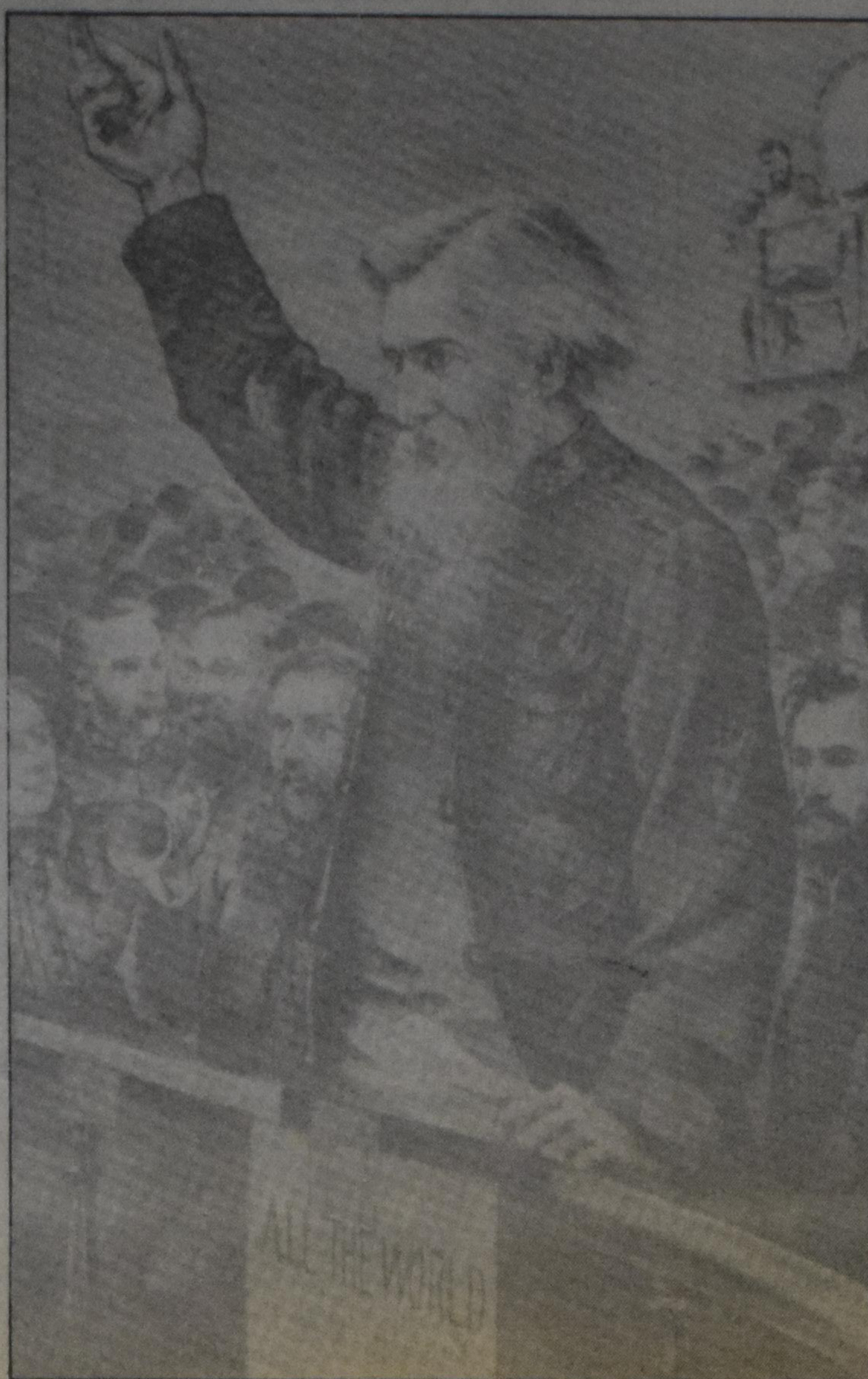
The Movement which, in 1878, became known as The Salvation Army, originated in The Christian Mission meetings conducted in London, England, 13 years previously, by the Reverend William Booth. Its primary aim is to preach the gospel of Jesus Christ to men and women untouched by ordinary religious efforts. As Ian MacLaren once declared: "The Salvation Army makes religion where there was no religion before."

The Christian Mission grew beyond all expectation. In due course, in the interests of more effective "warfare" against evil, a quasi-military form of organization, with uniforms and other distinctive features, was adopted.

To reach the multitudes who would not enter a place of worship, open-air meetings and marches were organized. Flags, brass bands and religious songs set to secular tunes were further means of attraction.

### Saved to save

All members of the Organization profess to be saved from the guilt and power of sin by the grace of God. They are made to realize that they are "saved to save" — soldiers striving to win others for Jesus



General William Booth preaching in one of the large gatherings which were a feature of the early days of the Salvation Army.

Christ. Hence the Army's aggressive methods — which include selling *The War Cry* and other periodicals from door to door, in public houses and elsewhere, personal dealing with the unconverted, visiting and praying with folk in their homes and wherever else they may be found.

Salvation Army soldiers undertake this and similar work in their spare time and without remuneration. Officers who are specially trained and devote their whole life to the Army's service receive an allowance sufficient to meet personal needs.

All Salvationists are total abstainers; indeed, The Salvation Army is the world's largest temperance organization.

Army officers, local officers and musicians, and all people becoming soldiers, must refrain from the use of tobacco.

The Army believes that children can begin to love and serve God, and it has a wide

network of activities for them and for other young people.

### Women's position

The position held by women in The Salvation Army is unprecedented in history. Even in Eastern lands women Salvationists have played a great part in keeping with the Army's principle of equal opportunity of service for both sexes.

General Bramwell Booth called Salvationists "servants of all." That high vocation is worked out in all the Army's activities, not least in the vast and varied social services operations.

The Army's soul-saving and social activities have spread to countries all over the world, and no distinction of class, creed or colour is made; every one is a "brother (or sister) for whom Christ died."

*Reprinted with permission from The War Cry Mar. 19, 1988.*

## Billy Graham in China: a first

HONG KONG (BGEA) — Evangelist Billy Graham is currently visiting the People's Republic of China (Apr. 13-28). It is his first visit to the Chinese mainland.

On his itinerary are the cities of Beijing, Nanjing, Shanghai, and Guangzhou (Canton). In addition, he will visit Huaiyin, the birthplace of his wife Ruth, who is accompanying him on the trip. Mrs. Graham lived in China until age 17; her father, Dr. L. Nelson Bell, was chief surgeon for 25 years at one of the largest Presbyterian mission hospitals in the world. The Grahams' elder son, Franklin, is accompanying his parents on the visit. He heads World Medical Mission, a Christian relief agency.

"I am going mainly as a learner," Mr. Graham said before he left. "It has long been my desire to visit the country where my wife was born, and I want to learn all about Chinese history and culture. I especially want to learn more about the religious situation in China today, in light of the vast changes that have been taking place there."

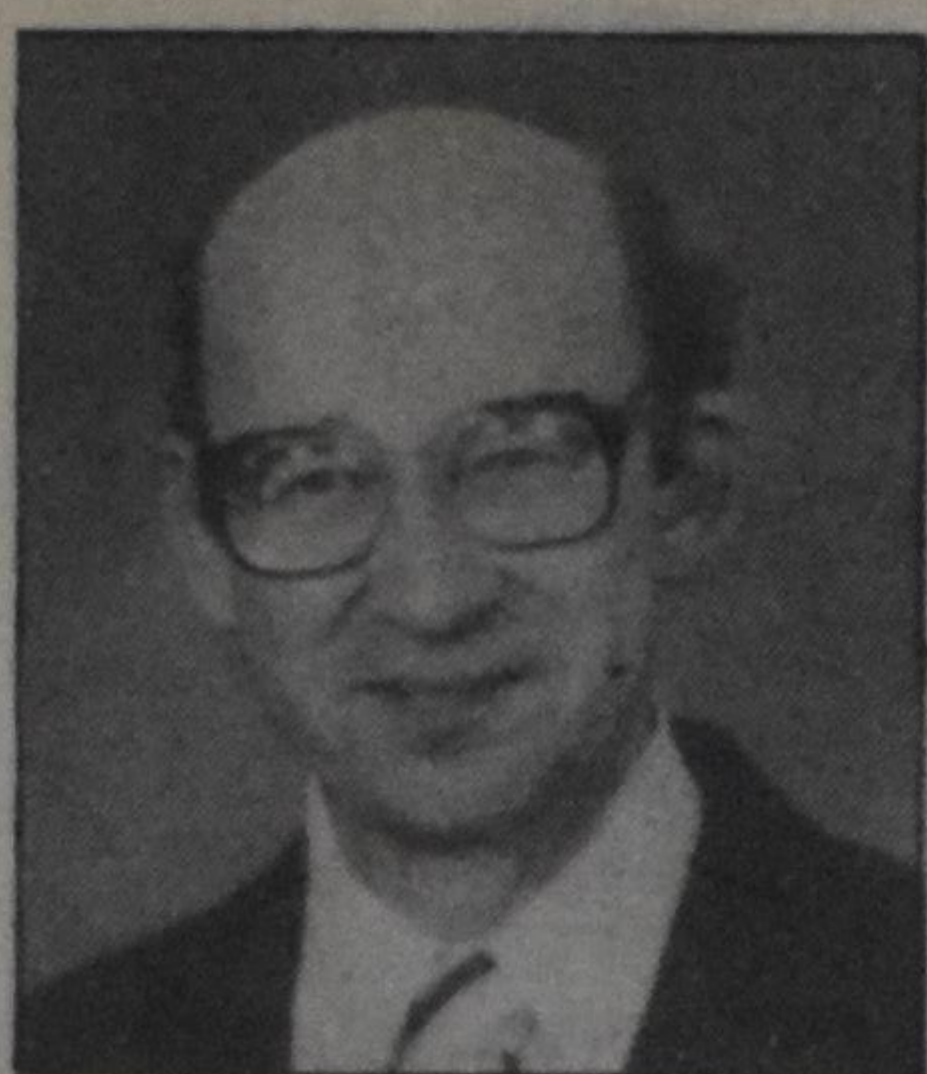
Describing his visit as "low key," Mr. Graham expressed the hope that it would help

build bridges between the Chinese and American people. Mr. Graham also observed, "I have heard that many Chinese are curious about the teachings of Christianity and are also interested in the major role it plays in many modern societies around the world. I want to help them understand what Christians believe and practise."

Hosting his visit are the Chinese People's Association for Friendship with Foreign Countries and the China Christian Council. He expects to meet with various church and state officials in Beijing.

Mr. Graham has preached in more than 60 countries throughout the world, including the Soviet Union and most of the countries of Eastern Europe. He is scheduled to return to the Soviet Union in June at the invitation of the Russian Orthodox Church, which will be commemorating the 1,000th anniversary of Christianity in that country.

**See page 21 for church news items.**



### Pastoral letter

Leonard Schalkwyk

## Ecclesiastical football game

The college I attended in the States had a mighty football team, but the game never caught on with me. I just could not get excited about the way things were handled, or the way the players handled each other.

I would never understand the cheerleaders who jumped for joy when another player was demolished. That is what it amounted to sometimes.

I had a good friend who took me to the locker room before the game and allowed me to see how the players protected themselves with heavy padding. The heavily-armored human tanks lined up to listen to one of the most vicious pep talks I had ever heard. Then they marched forward to the field. Some of them got permanent injuries from the game.

In these times, several denominations are caught up in a struggle between the "orthodox" and the "liberal." Of course this is nothing new. Islam has an orthodox wing which adheres to a literal interpretation of its holy book, the Koran. Islam also has a liberal wing that insists on the "meaning" and "the message" of the stories.

Among the Jews in Jesus' days were the Sadducees, who took a liberal view (no angels, no resurrection, etc.). The other party was the Pharisees, who believed literally the events of the Old Testament.

Every Bible scholar knows that theologically, Jesus took the interpretation of

the Pharisees, even though he condemned their legalistic spirit. The Pharisee Paul was converted, but his view of the literalness of the Old Testament remained.

Let's not fool ourselves: the question of whether Adam and Eve really existed is an all-important one. If the first pages of the Bible are not real history, how many of the following pages are dependable?

If one studies liberalism in the various denominations, it is striking to note that doubt in Adam's existence opens the gates to doubt about many other things. A literal or liberal interpretation of the Bible is crucial.

Now about that football game. It should be possible to defend positions without hurting someone else or without using political ploys. We should be able to go about it "pastorally," prayerfully.

It has been said, "of all wars, no war is as vicious as a religious war." That is sad, and does not reveal the Spirit of Christ.

From my column it is evident on which side I play. And I consider myself in good company. I plan to play hard. But I also want to play fair.

I hope that the inevitable "theological battles" that will be waged in denominations on this continent will be in the Spirit of Christ.

*Leonard Schalkwyk is pastor of Springdale, Ont., Christian Reformed Church.*

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Religion/Theology

Sixteenth century reformations (1)

John Valk

There is a saying that "those who fail to study the past are doomed to repeat its mistakes." In a similar vein, those who listen to only one side of history's story are doomed to wallow in untruths. Ignorance is not bliss, nor is self-righteousness a virtue.

When one reflects on the manner in which the ecclesiastical developments of the 16th century have affected us today, one comes to realize that we have indeed succumbed to these two things: we fail to learn from history, and we fail to hear both sides of the story. Nothing has really changed much.

The lamentable legacy we've carried on is the thinking of ourselves as Protestants or Catholics first and Christians second. We train ourselves to concentrate on the theological splinters (the "knowing" of the Word) in the creedal eyes of others, instead of first being alarmed at the beam (the lack of "doing" the Word) in our own myopic eyes.

All of this, of course, to justify our stance on one side of the fence rather than the other. Then, like ships passing in the night — 450 years of it — we slip into a ghettoized mentality, smug in the belief that we only have a good handle on the "truth." Well-intentioned and devout Christians, it seems, often have selective hearing.

Unchecked corruption

Some of this selective hearing is, of course, understandable. After all, it is based on developments of the past. The Church of Jesus Christ of the 15th and early 16th century needed radical surgery. There was the fear that the illness was so widespread that the patient would die.

The church had sunk to an all-time low. Institutions erected as a bulwark of the faith — monasteries, clergy and, especially, the papacy — were rife with neglect, exploitation and abuse.

The Renaissance, initiating a new era of cultural achievement, expression and thinking challenged medieval Christian theology. It had a secularizing effect on official representatives of the church, many who openly voiced rejection of the fundamentals of the Christian faith.

Corruption was widespread among bishops and priests. Flagrant misuse had reduced

many clerical offices to immoral, self-serving, secularized functions. Clerical concubinage was prevalent. There was frequently more concern for increasing land holdings, filling church coffers and advancing positions of family members, than advancing the Kingdom of God on the diocesan level.

The lifestyle of Bishop Rodrigo Borgio, elected Pope in 1492, gave many reason to condemn the Roman Church. By his acknowledged mistress, who had been married three times, he had four children. By other women he had two more. Later, as Pope Alexander VI, he sought position and power for all his off-spring. Though he was a strong administrator, his papacy became a liability rather than an asset.

Two movements for reform

It would appear, therefore, that the Protestants had ample cause to distance themselves from such a degenerate church organization. One may, nonetheless, question the surgery which was actually done. Granted, surgery was needed. However, was the patient — the Church of Jesus Christ — actually strengthened or weakened as a result of the operation?

It must be understood that the Protestants were not the only ones distraught with existing ecclesiastical abuses. It may come as a surprise to some, therefore, that there was a second effort in the 16th century to restore the Christian Church. Two Reformations actually occurred: a Protestant one and a Catholic one. They were really two phases of the same movement. Both attempted to bring change to a church that had become corrupt and misdirected. Both tried to steer it toward a closer appreciation of the Christian ideal.

The first movement for reform has been applauded by many as breathing new life into Christianity. In order to do that, however, it was felt necessary to break with the Church of Rome. The authority of scriptures was embraced, but not the right of the Pope to give interpretations to it which would be binding on all Christians. The authority of the Pope was rejected, but not necessarily the notion of a hierarchy. Justification by faith, not by works, indulgences, priests and popes

was affirmed. The second movement, often referred to as the Counter-Reformation, instituted changes which have virtually been ignored by those of the first Reformation. Those who found it difficult to rejoice in the first, have found the second to be of greater value. It strove for a moral transformation of both clergy and laity. It tried to bring all Christians to a greater appreciation of the essential Christian teachings, to promote service to others, and to carry the gospel to all people. In all of this, however, it believed that communion with the Church of Rome, its bishops and Pope was essential. That gave greater continuity with past tradition and greater assurance of maintaining the faith as given by Christ and transmitted through his apostles.

Historical generalizations

These two reform movements occurred in a period of great unrest and change. To fully understand the consequences of these reforming actions, it is important to take into account the wider picture. Therefore, two further important generalizations must be pointed out.

First, there is a geographical line of demarcation between those who went with the Protestant Reformation and those who remained within the Catholic Church. Those countries which had assimilated Latin culture before the 6th century, generally remained loyal to the Church of Rome: Italy, Spain, Portugal, and to a large extent, France and Austria.

Regions which had bordered the Roman Empire, such as the Low Countries, the Rhine Valley and Switzerland, became Protestant. England, though under the rule of Rome, had never fully assimilated Latin culture and thus also became Protestant. Therefore, in the 16th century, and still today, the ecclesiastical vehicle through which one expresses the faith is, in part, determined by geographical or national

boundaries. Second, the Protestant Reformers emerged chiefly from the lower strata of the population. Most of the Protestant leaders — Luther, Zwingli, Melancthon, Cranmer and Knox — were of lowly birth. Only Calvin was reared in an aristocratic environment. The Catholic Reformers, on the other hand, sprang chiefly from the aristocracy. Ignatius Loyola, founder of the Society of Jesus, was of the upper class, as were many others. There were, of course, exceptions in both cases. For example, many German princes embraced the Protestant religion and used it for their own ends. Also, the Catholic founder of the Capuchins, an offshoot of the

Franciscans, was of humble birth. Nonetheless, in the main, the generalization holds. The sociology of religion here as well has contributed to our understanding that in the 16th century, and still today, the ecclesiastical vehicle through which we express the faith is to a great extent determined by social class, status and position.

John Valk is campus minister at the University of New Brunswick in Fredericton, New Brunswick.

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May 17 to 31	<b>508</b>	<b>444</b>	<b>398</b>
June 3 to 14	<b>538</b>	<b>468</b>	<b>398</b>
June 17 to August 12	<b>628</b>	<b>N/A</b>	<b>448</b>
August 16 to September 2	<b>588</b>	<b>528</b>	<b>448</b>
September 6 to 13	<b>538</b>	<b>478</b>	<b>398</b>
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# Society/Media

## Falsehood is said to give birth to amoral and apathetic people

(Ukrainian Press Service) — More and more young Soviet citizens are breaking into apartments, robbing cars, stealing building material. The number of young drug addicts is growing daily. Youth in the U.S.S.R. pays very little attention to the "Communist morals" which party ideology says should so thoroughly distinguish Soviet man from his capitalist counterpart. Nowadays there are more "orphaned" illegitimate children in the Soviet Union than there were after the war: "Girls give birth to children and get rid of them immediately," writes "Pravda Ukrayiny" indignantly. Today one million children live in state orphanages.

Youth problems have brought the Soviet Union so close to capitalism that on July 29, 1987, the first "confidential clinic to monitor AIDS" was opened on Kiev's Baseyna Street.

"Where do the punks, rockers, pippers and metallists come from? Why are alcoholism and drug-addiction overtaking so many youth?" asks "Pravda Ukrayiny" before proceeding to criticize the "musical hedonism," the "glaring lack of spirit and the mental sluggishness" of the younger generation.

Helpless educators have now found the courage to confess the real causes of the failure of the educational system: "In the past ordinary decent people were programmed not to say what they actually thought," concludes the paper "Robitnycha Gazeta," "falsehood gives birth to apathetic, immoral and cruel people."

Besides this, investigators have found that most Soviet youth are simply bored: ever since it is no longer compulsory to spend time-off from school with the pioneers or in the Komsomol, specialists estimate that young people have 50 hours of leisure time at their disposal every week ....

### Dancing at weddings no longer permitted

This free time is being spent more and more on the favourite pastime of Soviet citizens: the production and consumption of spirits. In the course of the year alcohol consumption went up everywhere by about 25 per

cent, the number of offences committed under the influence of alcohol and the number of secret distilleries uncovered by the authorities has increased by the same proportion.

"Alcoholism is returning to the workplace" and "home distilling is growing dramatically," writes "Radyanska Ukrayina," whereas Radio Kiev reports that various "commissions to combat alcohol have difficulty in getting their members together."

In order to solve what is probably the gravest social problem of the U.S.S.R., the authorities have so far resorted to their favourite method — repression. Immediately following the party resolutions of May 1985, the law dealing with compulsory therapy for alcoholics was amended: whoever is declared to be a chronic drinker, has to undergo treatment in "therapeutic work prophylactories." These are actually concentration camps with a regime identical to all other penal colonies. For this reason they are not answerable to the Ministry of Health, but to the Ministry of the Interior. According to estimates published in the paper "Strana i Mir," between 100,000 and 150,000 Soviet citizens are currently being "healed" in such camps — most of them relapse on the day of their dismissal.

In the war on the "Green Serpent" — the press' name for alcohol — regional authorities have hit upon rather individualistic methods: e.g. in some areas of Southern

Ukraine dancing is no longer permitted at weddings, the maximum number of guests allowed is 30 and renting tents and other materials needed to celebrate more important family events is also forbidden. Furthermore, specialists are reflecting on how they could "transform national customs" so that drinking-bouts would be replaced by less harmful habits.

### A lot of moral strength comes from faith

In its endeavour to counteract the moral decay of Soviet society, the state recently received an offer of assistance from an unexpected quarter — from Ukrainian Catholics. In a declaration to Gorbachev they write, "when one speaks about problems such as alcoholism and youth criminality, one touches directly on questions of faith and morals," and emphasize "how much moral strength, diligence and obedience towards just laws come from observing the faith." They stress their loyalty to the state and deny the accusations of anti-religious propaganda that the Catholic Church is concerned primarily with political interests. "We do not represent any political movement or orientation whatsoever." As a result they feel that "the state can meet us half-way without having to jeopardize its fundamental interests in the process."

Recent events suggest that the government has taken a small step in their direction as part of its effort to find support for the task of raising the economic and moral niveau of society. For the first time since 1946 Soviet citizens could read in a newspaper that the Ukrainian Catholic Church does in fact exist in Western Ukraine. The Moscow Komsomol newspaper "Sobesednik" had, without commentary, published a letter to the editor written by a 22-year-old Ukrainian Catholic describing the community life of his proscribed church.

## Cinema summaries

Marian Van Til

### 18 Again!

Rated PG

Stars George Burns, Charlie Schlatter, Tony Roberts, Anita Morris, Red Buttons

Directed by Paul Flaherty

You're celebrating your 81st birthday; you're basically in good health, but you sure can't move as nimbly or as fast as you used to. You look across your birthday cake at David, your 18-year-old grandson, a runner; you remember your own track star days and as you attempt to blow out all those candles (he helps you), your wish is that you were 18 again.

You've made a whole lot of money over the years and you're accustomed to a comfortable life — including the company of a few good friends and your son and his family; but even so, you muse about being young again. It's silly, you realize, but it's one of those momentary harmless fantasies that seem to come more frequently these days.

Later that evening you take David for a ride in your old Rolls Royce. But you're still savouring that party and being young at heart; you're not paying attention to your driving .... When you wake up in the hospital something screwy has happened. You're you, all right, but you *feel* different. You got your wish: you're in your grandson's 18-year-old body. And he's lying over there, comatose, in *your* body.

You tell no one but your dear friend, Charlie, who gives you moral support. But for the rest, you simply have to pull this off on your own — this living of David's life as a college freshman while somehow incorporating your extra six decades of knowledge and wisdom.

You begin to find out by the way people react to you that your grandson was/is more mild-mannered and lacking in self-confidence than you ever realized. Well, you'll just have to deal with these older punks who have been hazing him, with the girl he likes but is too shy to get to know, with his track coach who has all but given up on him. But you deal with all of this with the experience of an octogenarian, and, you find out, that proves to be quite an advantage.

You invest David with a self-assurance, a likeable cockiness, he's never had. It works wonders — for his track performances, with the girl (who's a history buff like you), and with all of his fellow collegestudents. When things get back to normal (as we observers know they will), David finds you've taught him something very valuable about believing in his own abilities so he can realize the potential he's been given — and when you see the effect that lesson has on him, you *really* feel 18 again!

This is a whimsical, family-oriented movie: a sweet familial love story without being saccharinely sentimental; a humorous tale without being moronic.

*18 Again!* does not, of course, purport to impart a Christian world-view or admit to Christian values. But the values it affirms *are* ones Christians affirm: self-giving love of family and friends, deep-seated respect for the elderly, making full use of talents, to name a few.

George Burns clearly uses it as a little moral lesson meant to inspire the young to believe in themselves. But he also hopes viewers will laugh. And we do, in a wholesome way, for the most part.

A postscript should be added about Charlie Schlatter, the newcomer who plays David. Schlatter's ability to mimic Burns is nothing short of amazing. But he's not just a mimic; he's a first-class actor who capitalizes on an unusual opportunity to demonstrate his talent. That seems entirely appropriate to the theme of *18 Again!*

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# Lord bless this food

## Hans Uittenbosch

It started months ago when some 2,000 farmers in Manitoba, Saskatchewan and Alberta brought 11,152 metric tonnes of wheat to 48 collection points as a donation to starving people in drought-stricken Ethiopia.

In a race against the freeze-up of the St. Lawrence Seaway, the Canadian Food Grains Bank succeeded in getting all the donated grain to Montreal's huge St. Lawrence River Port. From there it was shipped to the Ports of Massawa and Assab in Ethiopia. Upon arrival the shipments will be divided amongst the seven Relief and Development Agencies which relate to the Food Grains Bank. One of them is the Christian Reformed World Relief Committee.

"It is a real credit to them when you recognize that the economy is bad for these farmers," said Bert Loewen in a speech at a brief dedication ceremony. Loewen is the head of the Canadian Food Grains Bank. A Christian Relief Agency, it aims to give a Christian response to the hunger.

Canada's External Relations Minister, Monique Landry, also spoke of the quay-side ceremony. She expressed delight in a matching grant of the Canadian Government. And so we were witness to a noble display of church and state working together. Mme. Landry also noted that the Canadian Food Grains Bank has demonstrated that they can get the food into the hands of the people who really need it.

## Give a blessing

It took the m/v Flair, a Liberian-registered freighter, with a crew from Pakistan and India, a week to load the grain. Almost daily many of the ships officers and crew, including visited the Seafarers Centre. To them this centre became their "home away from home."

When the Canadian Food Grains Bank asked me to participate in the dedication ceremony, soliciting a "blessing" upon the food, its recipients and upon those who bring it across the ocean, I was in familiar territory! So I asked God for His blessing upon the fruit of the land, upon the work of our hands, and upon that part of our society which knows almost nothing but hunger.

I could identify with the Seafarers. Alone, away from home and family, having to face the most awful stretch of water in the world: The North Atlantic in mid-winter, with a heavily laden grain ship, surely behooved all the prayers I could muster. For He alone is able to still the oceans of the deep and in his hand are all those that sail upon the seas.

But the hungry, what do I know about them? I had my breakfast, and through the crisp morning air the aroma of a complete Pakistani feast, in preparation for all the honoured guests, reached our nostrils even as we prayed.

During the last World War, some 45 years ago, I came close to "hunger" a couple of times, or was it merely a strong appetite? It must have been. I really do not know what it means to be hungry, to starve, to think as it were "through" food. I belong to that privileged segment of society that can eat and be full.

## Give a Word

So, it stunned me that I was summoned to pray for food that can make the difference between life and death — a humbling thought.

The thing became a media event throughout Canada: public table devotions! Some people in restaurants tend to do this as unobtrusively as they can, behind a hand that keeps eyes and face from close scrutiny. But here, microphones and cameras were pushed forward to catch a

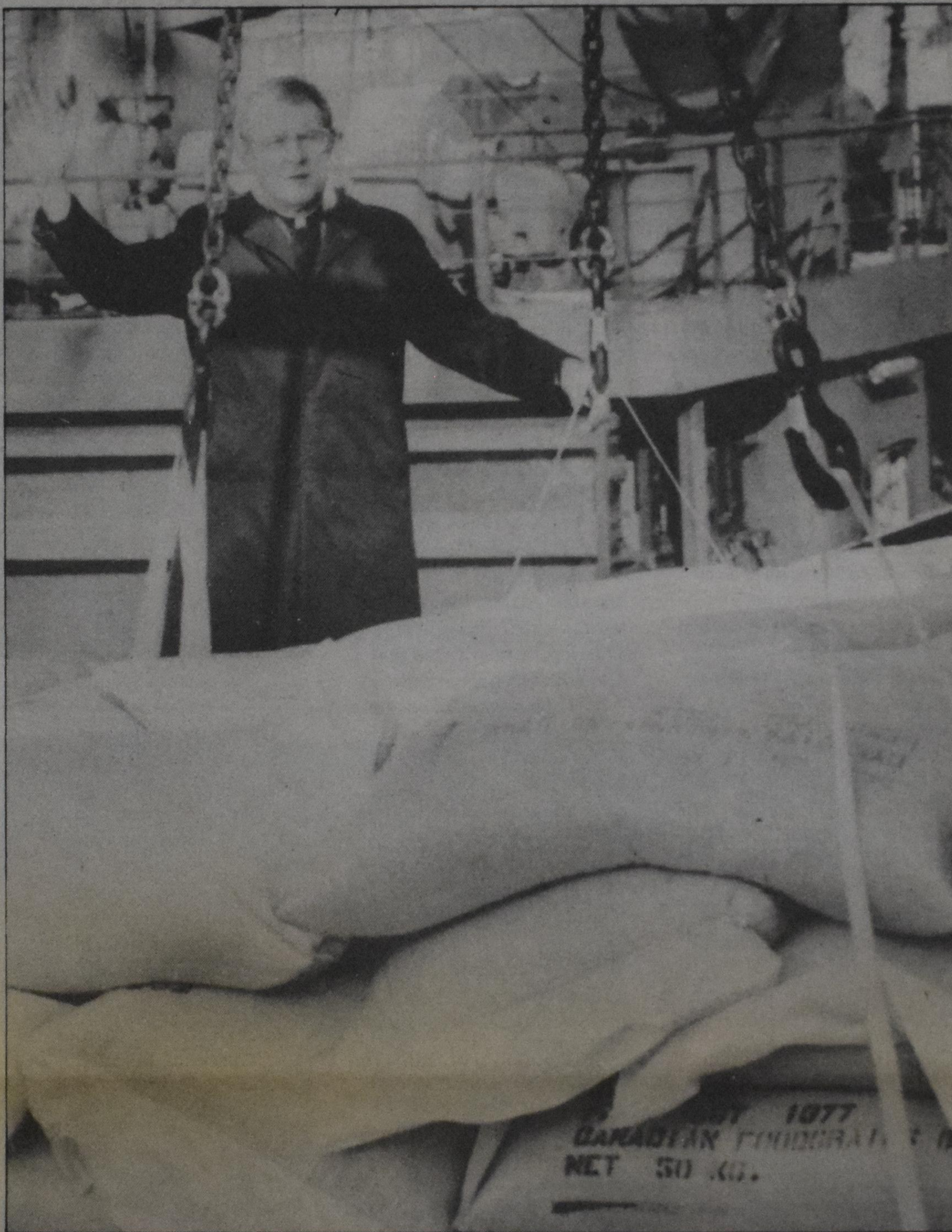


Photo: Canapress Photo Services

Blessing the wheat. Rev. Hans Uittenbosch, harbour chaplain, blesses a load of wheat before it's loaded onto a boat bound for Ethiopia.

whiff of this mystery.

Come to think of it, this sort of thing is coming to our doorstep more often. A couple of months ago we were invited to "baptize" a tanker, which was sold by Shell to some other shipping company. In fact, one shipping official once asked me to come and "purify" his newly-opened office.

A hasty search of the Church Order under the letter "P" netted precious little advice,

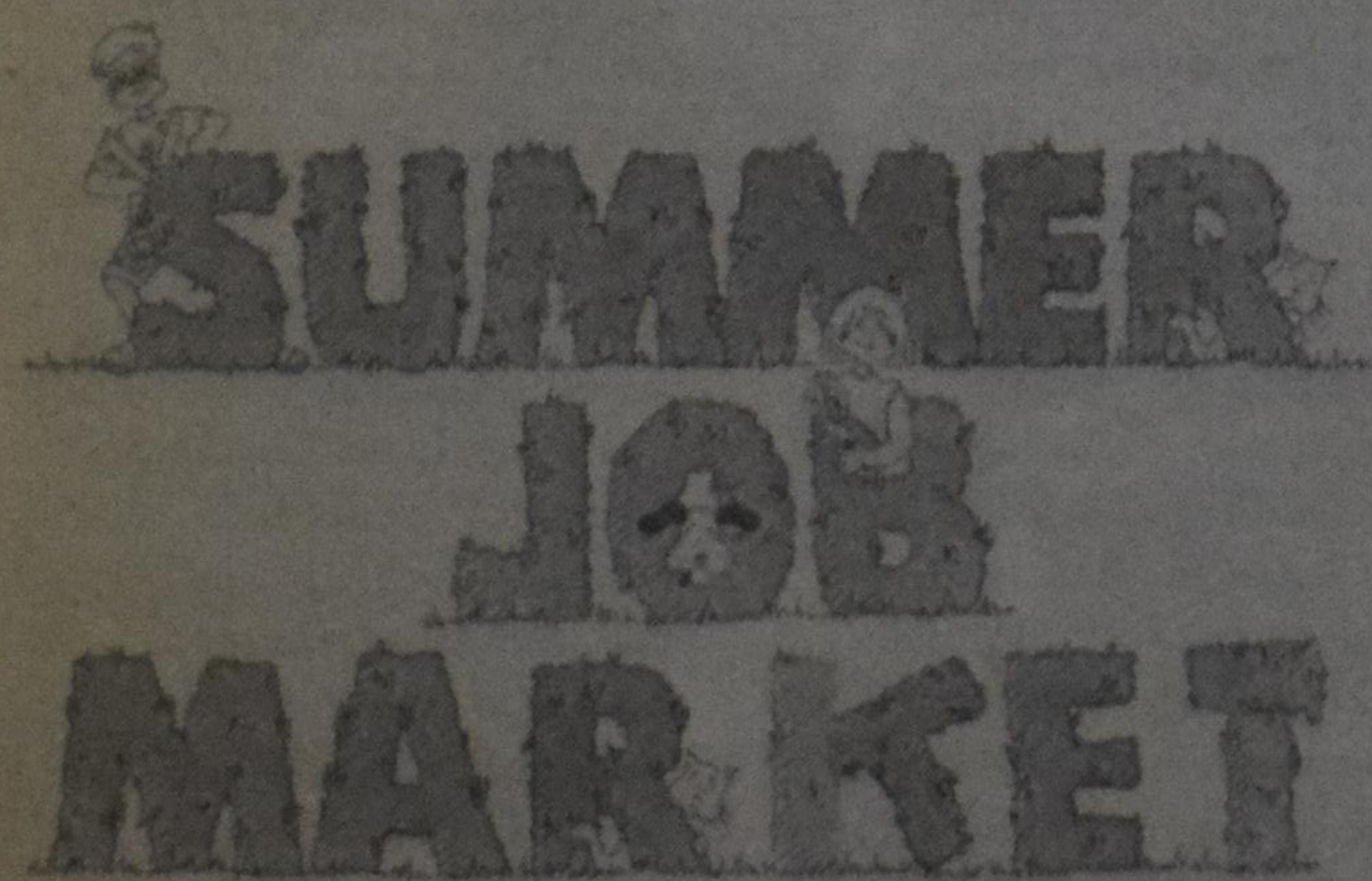
but the scriptures fortunately did not let us down. They served us with wisdom and direction. In them I read of kings, statesmen and world-wise people, searching out the prophet of God to learn "if there is a Word of the Lord."

Well, there is! Today, a different wording may be used, but it all boils down to that same fundamental and deeply rooted need which we detect in our own hearts and which is

verbalized so simply that even our children can recite it: Lord bless ... for Jesus' sake, Amen.

The Rev. Hans Uittenbosch is harbour chaplain at the Seafarers Centre in Montreal, Que.

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Harry A. VanBelle

The Reformed Dutch in Canada are a rather unique people. Most of them came to this country as part of a larger wave of Dutch immigrants between 1947 and 1957. They came with little more than the clothes on their backs, they settled all across Canada and in only a few decades established themselves as relatively well-to-do Canadians.

That in itself does not make them unique. Other immigrants have done the same. But in addition to becoming financially secure they also established churches, built and operated Christian day schools, formed a sizable number of Christian organizations and erected one graduate institute and two colleges. As if this were not enough, they recently organized a Christian political party. All this was accomplished in the last three or four decades by a community of immigrants which at best numbers 100,000, children included.

This is indeed, a remarkable feat, but again, hardly unique. Other religious-ethnic communities such as the Roman Catholics from France, the Anglicans from England, the Methodists and the Mennonites had earlier done the same, albeit at a slower pace and with larger numbers of people.

Perhaps the most intriguing thing about the Reformed Dutch is that, coming from a country which, when they immigrated, was characterized by religious pluralism they established their Reformed churches, organizations and institutions in a country characterized by cultural

pluralism, or multiculturalism. In doing this they took a risk because what for them might be a religious venture, would surely be misunderstood in Canada as a Dutch cultural thing.

And yet these immigrants established their Reformed way of life here as a matter of course, no question asked. They could have quite naturally questioned their intent as an unwarranted imposition of Dutch cultural ways on the Canadian scene, but they didn't. There was, of course, a lot of debate. What would Reformed action be without debate? But as far as I can determine, their arguments all centred around how to implement their ideals, not on whether their ideals were feasible or warranted.

Why? Pray tell

Then what made them do all this building and organizing? Perhaps their actions were in part motivated by the immigrant fear of becoming Canadianized too quickly? As a member of this community I remember how in the early days we distinguished between Christians and Canadians. So, no doubt this enterprise was in some ways tainted by ethnocentrism. But this is not the whole story.



Dutch immigrants, arriving in Montreal in the 1950s. "Their stories will give a picture of how the Reformed Dutch-Canadian community has developed.... I need the help of Calvinist Contact readers."

During the winter term of 1987 I taught a course in adult development at Redeemer College in Ancaster, Ont. As part of their assignment my students were instructed to interview someone in the Reformed Dutch community who was older than themselves and to write a report on their interview.

This turned out to be a very positive experience for all the students. Through this exercise they learned how rich and colourful the Reformed Dutch heritage is. But what impressed them most about the stories of their interview subjects was their obviously deep-rooted trust in God. This faith in the Lord came to expression, my students reported, in a Reformed attitude toward life.

Typically the people they interviewed would say: "I have always believed that if you simply follow the Lord where He calls you, He will bless you. And you know, we have been through a lot, but He has never let us down!" In effect, they were telling my students that they worked to make their actions more and more obedient, but left the success of their ventures up to the Lord. The inner peace which they experienced as a result of this attitude to life clearly had a major impact on my students.

As one of them said: "These people have lived through the Depression, they suffered through WWII, and have experienced the hardships of immigration. They have been through the wringer of life. And if at their age they can experience this kind of peace, then the Christian religion must really be something!" I submit that this is what makes the Reformed Dutch in Canada unique.

Tell your story

Currently their community consists of three generations. The first generation, today's grandmothers and grandfathers who immigrated to Canada later in life. The second generation, today's fathers and mothers who came to this country when they were young and grew up as immigrant children. And the third generation, today's young people, born here as children of immigrants. They see themselves as Canadians with a Reformed Dutch background.

Each of them has their own unique story to tell, not just about how they experienced immigration but about how they lived their life as well. One of my research interests is to record their stories in order to discover their unique style of living. I think that, taken together, their stories will also give us a picture of how the Reformed Dutch-Canadian community as a whole has

developed until now. In addition, I plan to interview their counterparts in Holland next year to see what has become of them during the past four decades. No doubt a comparison of the two sets of lifestories will yield quite a number of differences to further increase our understanding of the Reformed Dutch in Canada.

However, I cannot complete this project alone. I need the help of the readers of Calvinist Contact. Specifically I am looking to interview Reformed Dutch-Canadians who are either between the ages 20-30, 40-55 or over 65. If you are in this category and live within an hour's drive from Hamilton you can make a real contribution to this project. With your consent I will come to your home some time this summer for an interview, which will take about two hours of your time. Naturally, I will guarantee complete confidentiality to all that you say.

If you are at all interested in participating in this research project, please call me at Redeemer College (416-648-2131). Tell the receptionist that you are interested in my Lifestories project. She will pass your name and telephone number on to me and I will return your call as soon as possible.

I believe the time has come to tell the story of the Reformed Dutch in Canada to coming generations. The point of this story should not be to glorify the past. Parents and grandparents will readily admit that they are not heroes. Instead we should tell this story to show how mightily God has worked in the previous generations. This story, I believe, will encourage coming generations to pursue their calling in the same Spirit.

Dr. Van Belle teaches psychology at Redeemer College, Ancaster, Ont.

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## My favourite vacation

**Bert Witvoet**

My friend Adrian Peetoom hates camping. "It took them all of the nineteenth century to invent the lightbulb," he says. I'm not going to be without it during my holidays." To which I should have replied, "Must you be carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas?" Except that going on holidays should not require sailing on bloody seas. Sailing on green algae-filled lakes is bad enough.

Of course, camping is not my most favourite way of taking a holiday either. I really much prefer a travel holiday through the African continent in a personal train, or a cruise on

the Amazon with personal attendants. The idea of a successful holiday is to reduce responsibility to an absolute minimum and to keep the conveniences of modern life within armslength. My friend Adrian would approve.

The problem with these "conveniences-at-armslength" holidays is that they are totally out of reach for editors of Christian weeklies. So, after the pick-of-the-litter vacations have been scratched off the list, what should float to the top but ... camping. That's right; camping.

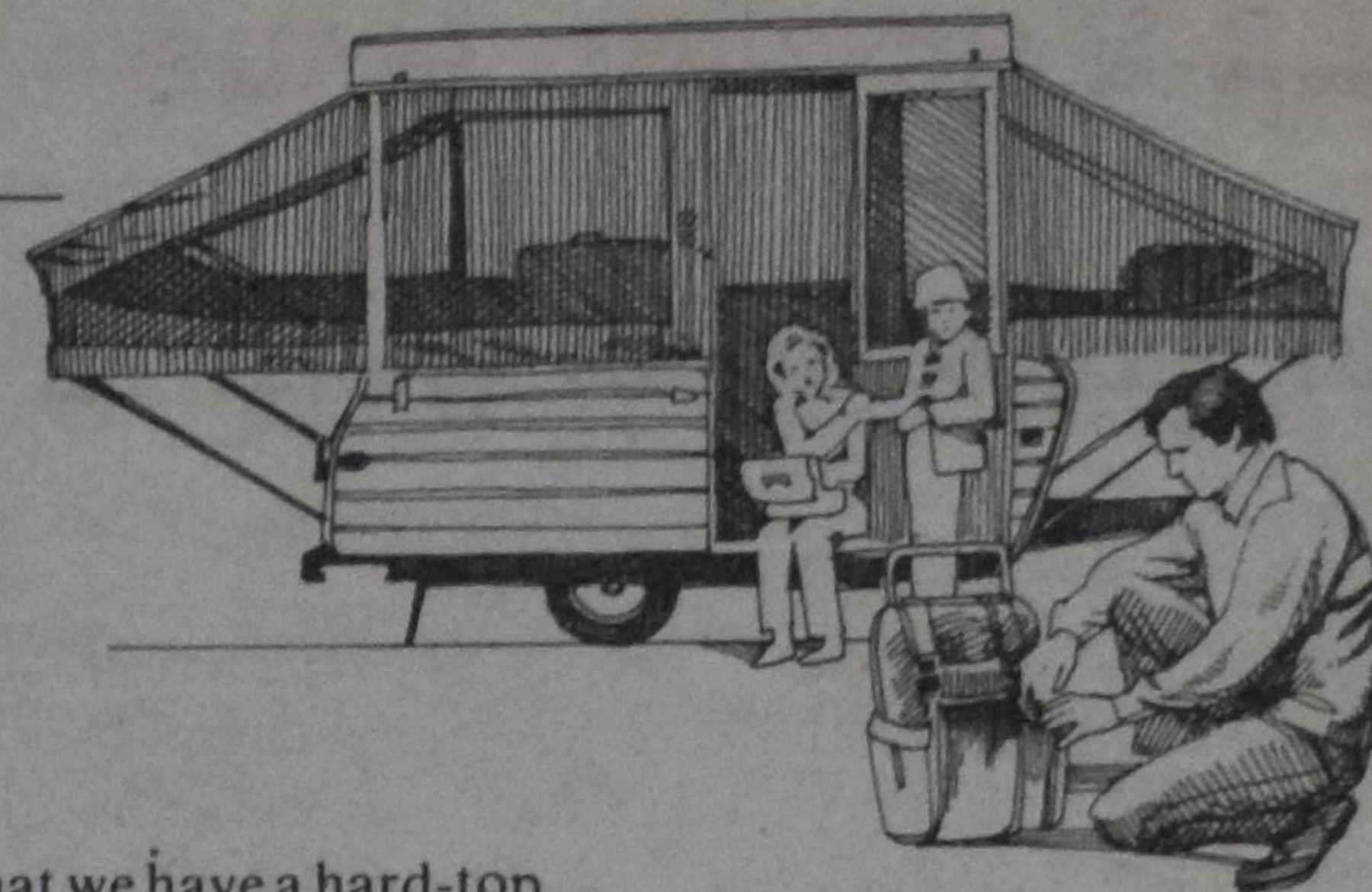
For 27 years our family has camped, with here and there a year off. And every time we were able to persuade ourselves that this was *the* way to spend

our holidays. Well, it was *the* vacation that we could afford. And it was good. You bet.

I still remember the rainy days, of course, when camping was murder. The early days of tenting come to mind, when after a night of rain, all the bedding had to be spread out over the rocks and the tent had to be hung from a tree. Vicarious hanging gets rid of a lot of frustrations!

Then there were those times when the neighbours were up all night and you wished your tent would turn into a medieval castle with appropriate slits for longbows.

I won't mention the damp and cold tent floor at night and the hot suffocating canvas atmosphere in the afternoon.



Now that we have a hard-top camper, these things belong in the distant past. They were manageable inconveniences because we were still young and inexperienced in the ways of luxurious relaxation.

You have to camp for at least two weeks to get the most benefit out of it. The first week is necessary to unwind from all the preparations. The second week you need to build up strength for the return trip and the unpacking.

The best point of that two-week period is halfway, where for at least two or three hours

you achieve equilibrium. This is the state most Hindu worshippers seek to enter. You are in total harmony with the universe. You are neither leaving home nor going home. You are where you are — camping in the wilderness, lazily lying in your lawnchair while a lonely fly buzzes around your head. You are blissfully unaware of what's happening in the world, far removed from all thoughts of work and church and school and taxes and telephone calls. Eat your heart out, Adrian.

# 1988 Vacation Issue





# 1988 Vacation Issue

## The hazards of getting sick outside Canada

Stan de Jong

Now's the time to think of that summer vacation. But as you dig out the passports and peruse the brochures, ask yourself: what if I get sick while I'm in a foreign country?

Jim Foster, in a thought-provoking article in the *Toronto Star* (Mar. 12, 1988), advises those who plan a getaway to sun and sand to be on guard against skyrocketing medical bills outside Canada.

Thousands of Canadians get sick or hurt abroad every year — car accidents cause 60 per cent of the misery — and medical bills don't hasten their recovery.

Treatment for a heart attack may cost \$24,000 in Florida or the Caribbean, according to Foster. For Ontario residents, the Ontario Health Insurance Plan (OHIP) will cover only about \$18,000 of that.

Hospitals and doctors usually want a hefty downpayment before they'll admit a person for emergency treatment. And some don't accept the best-known credit cards.

Some Florida hospitals in areas popular with Canadians will take OHIP cards. The majority do not. Writes Foster: "They hand you a tab that may run a metre long, itemizing every pill and cotton swab."

Doctors' bills may be worse. Specialists may charge five or six times more than your

provincial health insurance will cover.

Here are some estimated resort-area charges with the share a provincial health plan might pay in brackets: appendectomy: \$3,500 (\$2,500); broken leg: \$1,000 (\$600); sprained shoulder: \$180 (\$30); bad sunburn: \$240 (\$118).

These examples come from Blue Cross and are estimates for Ontario residents. Blue Cross will pay medical expenses not covered by provincial health insurance (not including baby deliveries or abortions). For about \$1-a-day or \$2-a-day for a family, Blue Cross will cover excess hospital charges, doctors' bills, lab tests, x-rays, ambulance services, prescription drugs, medical supplies and appliances and rented wheelchairs.

### Portable medical record

Unless you keep returning to a foreign vacation spot where people have come to know you, another sensible idea is



Outside of Canada, doctors and hospitals usually want a hefty downpayment before they'll admit a person for emergency treatment.

membership in the non-profit International Association for Medical Assistance to Travellers (IAMAT).

IAMAT's Canadian office is in Toronto at 1287 St. Clair Ave., M6E 1B8; 416-652-0137. At your request, IAMAT will

send you a booklet of names, addresses and telephone numbers of English-speaking doctors in 125 countries —

## Need a boost before travelling?

Anne Robert

Planning a trip soon to forget Canada's grey climate, or to do some business? To make sure your trip is a healthy one, get any immunization shots you need first.

The Canadian National Advisory Committee on Immunization (NACI) recommends that, if areas have certain diseases, travellers be immunized. For example, some regions have high rates of meningitis or yellow fever. And that's only the beginning. Rob Van Exan, Ph.D., developmental and cell biologist for Connaught

Laboratories' education division, says other shots may be required for cholera, typhoid, polio, rabies, Hepatitis A and tetanus.

The type of immunization travellers need depends on two factors, Van Exan notes: where you are going, and what you're doing. Some areas have better vaccination programs than others, which means a lower rate of disease outbreak. He gives the examples of rabies, which is mainly transmitted by unimmunized pets. Someone staying in Mexico City wouldn't have to worry about contracting this disease as

much as a traveller to outlying villages.

But immunization isn't a

cure-all for the traveller. While "vaccines exist for serious, life-threatening diseases," Van



Photo: National Geographic

Rob Van Exan recommends people take common-sense precautions such as drinking bottled water when in foreign countries.

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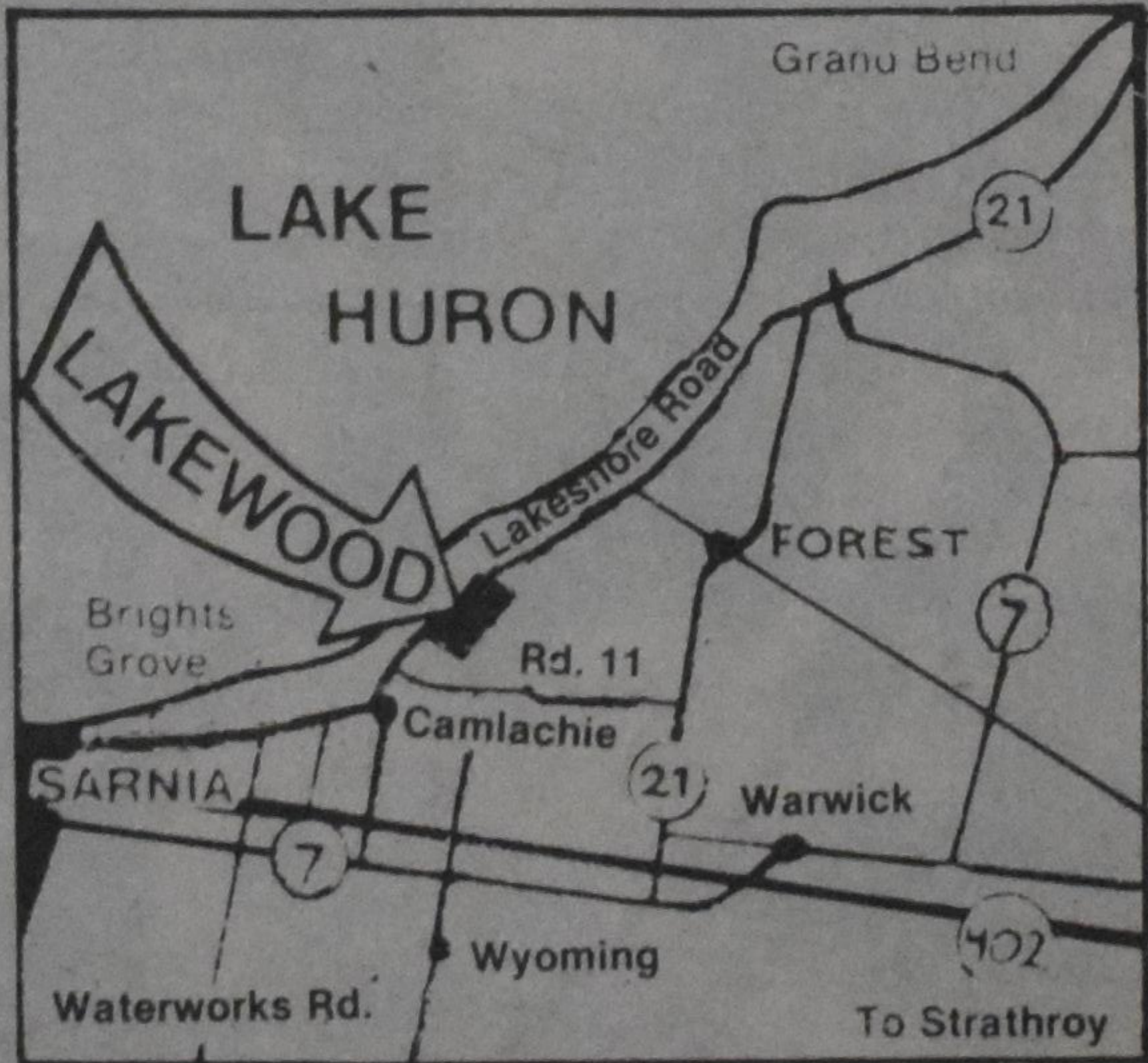
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## 1988 Vacation Issue

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### Tropical risks

Every year more than 70,000 Canadians venture further afield in the tropics and sub-

tropics. People travelling to far-flung, developing countries are particularly advised to consult their doctor's before making plans. Take along whatever medicine you'll need and your doctor's written instructions relating to it, just in case there's a problem or you run out.

If you need inoculations, allow four weeks between getting them and your departure date.

Blood transfusions are somewhat riskier in Third World countries. Blood donations are only screened for AIDS, for example, in North America, Japan and Western Europe. Dr. J.S. Keystone of Toronto General Hospital reminds travellers as well that "sterile needles in some areas are the exception rather than the rule."

It's highly impractical to carry your own supply of blood, but you can pack your own syringes and needles — and then get a doctor's note which will convince customs agents you're not a junkie!

Exan says, there are all kinds of "illnesses around for which people can't be immunized."

He recommends people take common-sense precautions in areas that don't have pasteurized milk or chlorinated, processed water. Do not eat lettuce (washed with local water), ice cream or drink raw water. Polio is a water-borne disease, while milk has transmitted typhoid and scarlet fever.

### Specialized information

There are several places travellers can go for specific information on precautions against disease while travelling. Health and Welfare Canada has many travel and yellow fever clinics, several of which are in Ontario. Major urban hospitals, such as the Toronto General Hospital, have travel clinics. If you live outside an urban centre, your public health clinic or medical officer is a good source of information.

Make sure you're up to date on a region's situation, Van Exan says. A vaccination

needed five years ago because of a certain area's outbreak doesn't mean you need one now. And some countries require proof of immunization against yellow fever or cholera, while others don't.

Vaccination isn't for travellers only, however: the NACI recommends routine boosters every 10 years for diphtheria and tetanus.

If you're an adult who has never been immunized, you still run the risk of getting diseases against which children are routinely vaccinated. And you should get a booster for tetanus and diphtheria every 10 years, which may be combined with an inoculation against polio.

A recent American survey shows that up to 80 per cent of adults are inadequately immunized — whether against rare and deadly diseases or common ones, including influenza (the flu). In fact, the NACI advises adults to have annual flu shots every autumn to prepare for the winter months.

*Reprinted with permission from Accident Prevention, March 1988.*



Photo: Destinations

Cycling is rapidly becoming, not only a recreational and sporting pursuit, but a major means of transportation in cities.

## City cycling — A benefit or a menace?

### Ben Viccari

With the snows of winter gone, Canadians in vast numbers are once again taking to their bicycles and setting off along city and country roads. While no estimate of the total number of cyclists using their vehicles at the peak of summer is available, the bicycle industry estimates as many as 1.2 million new bicycles are being purchased annually in Canada.

Cycling is rapidly becoming, not only a recreational and sporting pursuit, but a major means of transportation in cities. Naturally, civic officials like those in Toronto are eager to encourage cycling as an alternative to the use of motor driven vehicles, for both environmental and health reasons. In Toronto, which has an active cycling committee, it is estimated that there has been a recent 300 per cent increase in bicycle traffic, compared with a 38 per cent increase in motorized traffic. Yet these same officials express concern over the safe use of bicycles.

Last year, Toronto made a study of adult cyclists (persons over 15) and found that there had been a distinct increase in

"utilitarian" cycling — the riding of bicycles to work, school or shopping, as opposed to "recreational" riding. Forty-three thousand adult bicycle users — almost half the city's adult cyclists — were utilitarian riders.

Councillor Jack Layton, chairman of the city's cycling committee said an alarming 36 per cent of the utilitarian riders surveyed said they took *no safety precautions at all*. Only 28 per cent used rear reflectors. Only 15 per cent used light after dark and only 13 per cent wore helmets. And only 7.2 per cent said they obeyed road rules.

Layton points out that the Ontario Highway Traffic Act defines the bicycle as a vehicle which belongs to the road and, therefore, should obey the same rules as drivers of motor-propelled vehicles. Yet in Toronto, as in all other major cities, one finds cyclists using sidewalks, driving in the wrong direction on one-way streets and ignoring traffic signals.

One of the main obstacles to police officers attempting to enforce these rules of the road

is that in Ontario cyclists are not compelled to show an officer identification, as a motorist must do. The government of Ontario has promised to bring in legislation to enforce cyclists to carry identification.

While many motorists behave arrogantly toward cyclists, the Toronto study revealed that most non-cyclists ranked careless cyclists as worse than careless drivers. There can scarcely be a city dweller in Canada who, as a pedestrian, has not been menaced by a cyclist using the sidewalk instead of the road, or ignoring a red light.

Cycling in Canada is a healthy, economical and environmentally sound means of transportation. With utilitarian cycling occurring mostly during peak traffic hours, cyclists must become aware that, as much as motorists, they are part of that peak traffic. With equal rights come equal responsibilities toward their own safety and that of others.



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## 1988 Vacation Issue

### Safe boating practices

(Consumer Beat) — Boaters have been blown into the water when dangerous refuelling habits sparked gasoline explosions, say experts.

"Just knowing the proper way to refuel isn't good enough, you've got to put the knowledge to use," says Bob Clendining, Fuels Safety Director for the Ontario Ministry of Consumer and Commercial Relations (MCCR). "In our experience, these explosions often involve people who've been around boats for many years. They get careless and, unfortunately, that carelessness can lead to serious injury or property damage."

Failure to ensure gasoline fumes are cleared out of the bilges is the most common cause of explosions following refuelling, Clendining explains.

#### Eight refuelling steps

The Canadian Coast Guard sets out an eight-step process to

follow when refuelling boats with gasoline:

- Moor the boat securely;
- Shut off engines; make sure all passengers are ashore.
- Don't smoke; extinguish all open flames; close all windows and hatches.
- Take portable tanks ashore.
- Don't use electrical switches.
- Ground nozzle against filler pipe; don't overfill.
- Wipe up any spillage; turn on bilge blower for at least five minutes.
- Check for vapour odors.

The proper method for refuelling boats is only one of many topics covered in an extensive safety program operated by the Coast Guard's Search and Rescue Prevention Department.

The federal team works with marine organizations, schools and safety leagues throughout the country in attempts to educate boaters. Staff are available to make presentations to interested groups across Ontario and the

Prevention Department also operates a Courtesy Small Vessel Examination Program involving free, on-board safety inspections.

Officials stress the importance of filling out sail plans giving details about the boat, passengers, destination, route and schedule. They also encourage mariners to check mechanical gear thoroughly before leaving dock.

#### 7,000 distress calls

In 1985, the Canadian Coast Guard responded to 7,000 distress calls. More than 30 per cent of those rescues involved vessels that had broken down due to problems with poorly maintained motors.

A number of publications promoting safe boating practices are available through the department, including a comprehensive handbook called the *Safe Boating Guide*.

"The *Boating Guide* is probably the best single publication available on this



topic," says Staff Sergeant David Moores of the Ontario Provincial Police Force which operates a fleet of 106 patrol vessels to enforce numerous boating regulations. "We're very concerned about safe boating and particularly the consumption of alcohol on board."

Statistics compiled by the Ontario Ministry of Natural Resources (MNR) list alcohol as a factor in more than 40 per cent of the 106 boating fatalities that occurred in Ontario in 1985. Whether alcohol was a factor or not, in at least 75 per cent of the deaths, the victims were not wearing life jackets.

*Don't Rock the Boat*, an

MNR publication listing important safety tips, is also cited by Moores as a valuable acquisition.

Responsibility for the regulations and guidelines affecting Ontario's one million recreational boats is shared by many organizations, even beyond the OPP, MNR and the Coast Guard. However, these three groups can handle most questions on boating safety or help find someone who can.

For copies of *Don't Rock the Boat*, contact the Ministry of Natural Resources Public Information Centre, Room 1640, Whitney Block, 99 Wellesley St. West, Toronto, Ontario M7A 1W3.



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### Keep your pool a fun place

(Canadian Scene) — Many people who are safety conscious when swimming or boating on an open lake seem to think that the same concern is not called for around their backyard pools. The Director of Safety for the Ontario Ministry of Consumer and Commercial Relations says that your pool can be as dangerous as any body of water, especially for young children.

The Royal Life Saving Society says that the safety rules which you apply at the lake front are just as important at your poolside. The most important of these are: never go into the water immediately after a meal; young children, even if they know how to swim, should not go into the pool

alone; never jump into cold water immediately after strenuous exertion that has left you overheated; always remember that water can kill and should be treated with respect.

The society suggests that people who have pools used by children should learn at least the rudiments of artificial respiration. These can be learned at life-saving classes run by many organizations, such as the Red Cross, the St. John's Ambulance Association and the YMCA.

The Royal Life Saving Society has a number of free brochures on water safety, and will lend you films and videos at no cost. The Society has branches in every province.



## 1988 Vacation Issue

# Barbeque the food, not you

(MCCR)— Dreams of cooking the perfect hamburger can go up in smoke along with the barbecue if backyard chefs get careless with propane, fuel experts warn.

Whether barbecuing is a pastime, passion or pain-in-the-neck, it can cause injury unless fuels are treated with respect.

"Every year, people get hurt in propane barbecue fires," says Bob Clendining, Fuels Safety Director for the Ontario Ministry of Consumer and Commercial Relations (MCCR). "Although causes of these incidents vary, many accidents can be avoided by following the manufacturer's instructions and a few simple safety rules. Any problems should be checked immediately by a certified propane fitter."

If buying a new propane barbecue, be sure it has been tested and approved for use by the Canadian Gas Association (CGA), Canadian Standards Association (CSA) or the Underwriters' Laboratories of Canada (ULC).

### Inspect before use

Barbecues pulled out of storage for the season should be inspected before starting them up, Clendining says. Burner ports and other openings can become clogged with dirt, rust and other debris that must be cleared away before the appliance is used, he explains. If in doubt, call a certified propane/natural gas fitter.

"As odd as it seems, burners also get jammed with bugs," the director says. "One service person said he stopped counting after removing about 500 earwigs from a customer's barbecue."

The burner may be clogged if there is no flame or a poor flame at the burner ports.

Other telltale symptoms include a flame in the lower part of the burner assembly and a high-pitched whistling or unusual noise. If these symptoms are spotted, turn the barbecue off immediately and have it checked by a certified fitter.

Propane cylinders require particularly careful handling. An overall cylinder inspection and relief valve replacement is required every 10 years. Each time they are presented for filling, cylinders must be checked for leaks. They cannot legally be refilled if badly dented, corroded or overdue for inspection. The date of the last inspection will be stamped on the collar.

Whether a cylinder is empty or nearly full, most suppliers will charge the same flat rate for filling it. The most common type of 20-pound cylinder is not equipped with a gauge. To ensure they only take empty cylinders in for refuelling, many people use two in rotation. When one runs out, it is replaced with the full one and later refilled for future use.

### Keep propane out of the house

Do not store propane cylinders in the house or garage, even if they are thought to be empty, Clendining warns. They must be kept outdoors, but out of direct sunlight. Overheating can cause cylinders to discharge gas through the safety relief valve, creating the risk of an explosion if leaked propane accumulates.

Guard against leaks from the cylinder valve by using a plastic safety plug. Available from most propane suppliers, the plugs are designed to stop gas from escaping if the valve is accidentally opened. They should be used whenever the



cylinder is not hooked up to the barbecue.

Never transport a propane cylinder on its side or in a closed car trunk. Prop the trunk open or put the cylinder in the passenger compartment with the windows open. In either case, secure the cylinder in an upright position, with the plastic safety plug in place. Make the propane station your last stop on the way home.

"When connecting the cylinder to the barbecue, remember the valve fitting is a left-hand thread, which means you have to turn it in a direction opposite to what you're used to," Clendining says.

Once the cylinder is connected, turn on the valve and brush soapy water over all the connections to test for leaks.

"Make the solution about the same strength as you would to wash dishes," the director advises. "If bubbles form when you apply the soapy water, you've got a leak. Close the

cylinder valve, tighten leaking connections and try the test again. If repairs are needed, call a certified service person."

### Light with lid open

Never light a propane barbecue with the lid down. If the gas does not ignite right away, it can accumulate inside the barbecue and cause an explosion during subsequent attempts at lighting. A number of barbecues have lost their lids this way and the potential for injuries is high, Clendining warns.

Make sure the barbecue is properly lit before even turning your back on it, especially when using a newly-filled cylinder. Watch the burner for a few minutes to ensure it stays lit. Air in the lines may temporarily interrupt the fuel flow. If not relit, dangerous amounts of propane may escape.

Once finished barbecuing, shut down the cylinder valve first, allowing the gas in the hose to burn away. Then turn off the control on the barbecue itself.

## Avoid highway hypnosis

(Canadian Scene)— Driving for several hours on an expressway can be very boring. In fact, it can lead to "highway hypnosis." With few hills or curves to contend with and driving a long distance at about the same speed, one can become less alert.

Highway hypnosis does two things. First, the driver becomes a "spectator" at the wheel of the vehicle rather than the person who's doing the driving. He or she starts to pay less attention to what's happening; everything seems to float by. Second, the driver may fall asleep at the wheel.

As soon as you start to feel sleepy, do something different. Open a window. Talk to passengers, sing, or move your body a bit. If possible, stop at the first service centre or rest area and take a short walk or

have a coffee. Eat a light snack. If that doesn't make you feel any more awake, find a place to sleep for an hour or for the night.

You can help prevent highway hypnosis when you follow a few simple rules:

1. Don't eat a heavy meal before driving.
2. Wear comfortable clothing.
3. Talk to passengers, but not to the point of distraction.
4. Keep your eyes moving and check your rear-view mirrors often.
5. Take an interest in all road signs and traffic around you.
6. Take a coffee or walking break every hour or so.
7. Don't try to drive too far in one day.
8. Avoid driving during your normal sleeping hours.
9. Keep the temperature in the car cool.

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July 24 - July 29	Grades 7, 8 & 9
July 31 - August 5	* Special Camps
August 7 - August 12	Grades 4, 5 & 6
August 14 - August 19	Grades 7, 8 & 9
August 21 - August 26	Grades 10, 11 & 12

Grades listed are those to be entered in September.

\* The Wilderness and Special Needs Camps will operate the whole week, whereas there will be two Munchkin Camps. The first will start on Sunday evening and end Tuesday evening at 7:00 p.m. The second camp will start on Tuesday evening at 7:00 p.m. and end on Thursday evening at 7:00 p.m.

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# 1988 Vacation Issue

## Eric the Red is cleared of fraud charges

Marcus VanSteen

Danish scientists say they have found proof that Eric the Red was not telling lies when he gave the name Greenland to the huge island that is now mostly ice and snow. Eric was born in Bergen in A. D. 950 and bore the name Erikus Thorvaldsson. He was a troublesome citizen of Norway for most of his life and in 982 he was banished for crimes, apparently including murder.

He sailed west until he came to a wide pleasant land which he called Greenland. According to some later Norse Sagas, he used this inviting name in the hope of attracting other settlers. However, scientists who have drilled into the Greenland ice sheet to a depth of 2,000 metres have found a remarkable sequence of climatic changes over the centuries. For one thing, they have determined that in the period when Eric lived there the place really was a *green land*, but by the time the Sagas were written, 200 years later, the climate had become much colder.

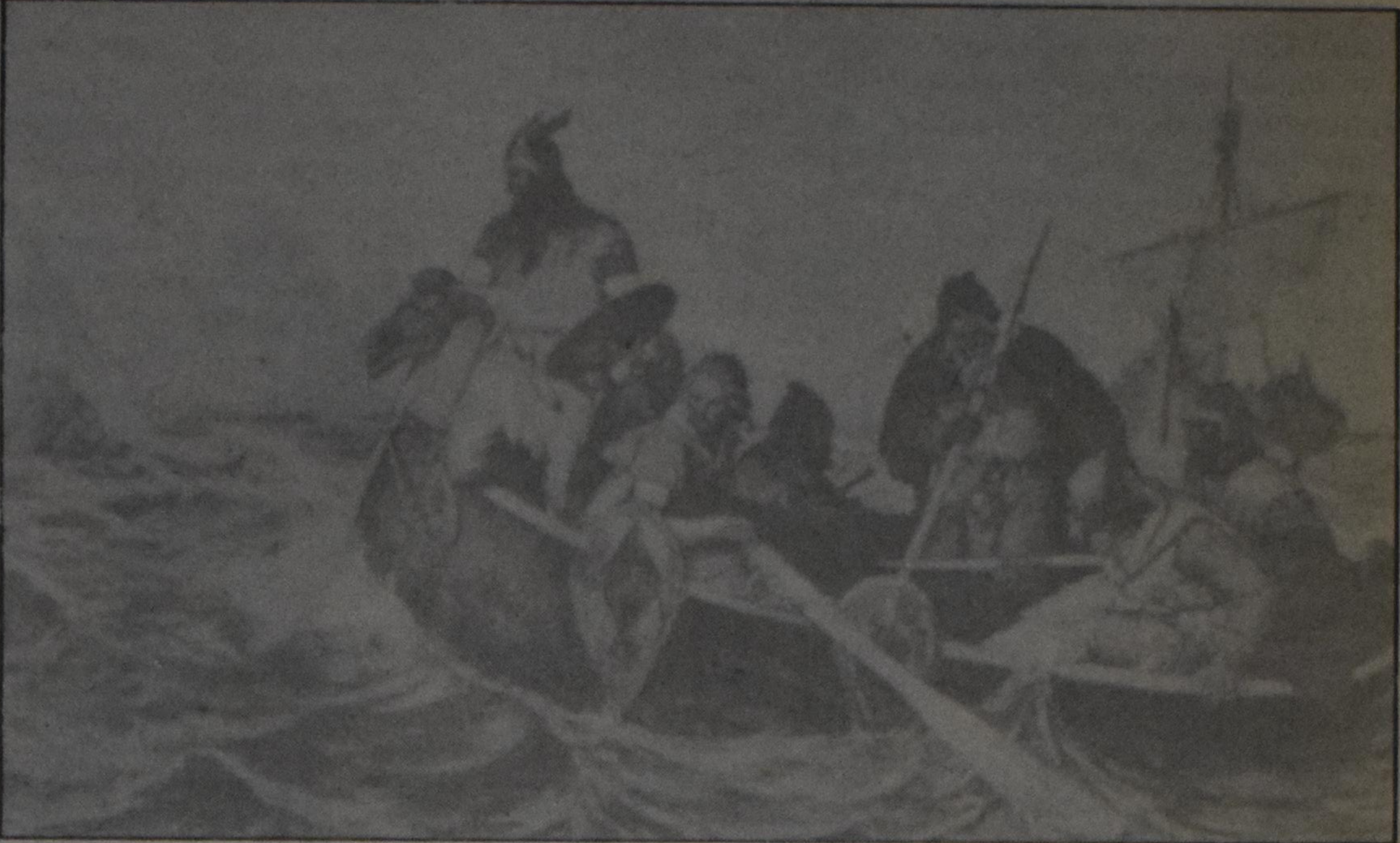
Of particular interest to Canadians, Eric's son, Leif Ericsson, crossed the 500

kilometres from Greenland to Baffin Island around the year 1,000. From there he travelled south reaching Labrador and the northern tip of Newfoundland where he established a settlement.

The remains of a Norse village were found there in 1960 by a Norwegian explorer, Helge Ingstad, and his archeologist wife Anne. They uncovered the foundations of eight Viking longhouses containing about 2,000 artifacts. One of the buildings was a forge where iron had been smelted and worked into tools and weapons.

The buildings have been carefully reconstructed and the site, called L'Anse aux Meadows, has been proclaimed a World Heritage Site by the United Nations, putting it on a par with Egypt's pyramids.

It is not certain that this settlement was the Vinland which is recorded in Norse Sagas, but it could be. It must be remembered that if Greenland's climate was temperate at that time so was that of Labrador and Newfoundland. Northern Newfoundland is bleak now for most of the year, but the site is worth a visit. Deer Lake, an airport serviced by Air Canada, is 443 kilometres south of L'Anse aux Meadows. There's car rental service there. Drive north on Highway 430 and turn left at St. Anthony. The site is signposted from there on. For more information, telephone (709) 623-2608.



Eric's son, Leif, crossed the 500 kilometres from Greenland to Baffin Island around the year 1,000.

## Sharing program ideas at camp

### Election of camp mayor

Equipment needed: Butcher paper, cardboard, poster board, felt pens, water or poster colours, masking tape, etc. (plenty of everything!)

This is a great event that can pull a cabin group together as well as stimulate the whole camp. In order to be prepared, plan this program in advance of the camp session, so it can be put into action upon the camper's arrival.

At the first meal or campfire in camp, the election for camp mayor is announced. Each cabin selects one of its members to run for camp mayor and another member to act as the

campaign manager. Then the cabin makes signs to post throughout the camp or carry to meals to publicize their candidate. Allow some time at meals for the candidates to present campaign speeches. Encourage enthusiasm and involvement by having the cabins make up yells, songs and slogans to talk up their nominee.

The camp mayor election should start the first day in camp and climax by the final vote at dinner of the third day in camp.

### Voting

Give each cabin two votes, one of which has to be for another candidate. Each cabin should hold a caucus to decide how to cast their votes. Then at dinner of election day, each cabin announces their decision to the whole camp.

Once the mayor has been elected, his counsel becomes all of the other candidates. Every camp will want to develop the duties of the mayor so it agrees with the camp's philosophy and program. The camp counsel can act as a representative body of all the cabins.

This is a fun event that can build camp spirit and get the session off to a fast start. At the conclusion of the election be sure to develop a process so that cabins will clean up the signs and other miscellaneous election items that have been strewn around the camp.

### "Jack, Jack, shine your light"

When energy levels are high, try this early evening game ... it promises to provide lots of physical exertion and fun! All that is required is a flashlight, a whistle and a watch.

This is a simple chase, the object of which is to capture one of the players — "Jack." Equipped with a flashlight and whistle, Jack is permitted to run where he pleases within the decided boundaries. To avoid confusion, all other players must be forbidden to carry a light of any kind.

Assemble all the players in a clearing and give Jack a head start of 50 counts, more or less, depending upon the denseness of the woods. At the end of the count, the players scatter and give chase. Jack is required to show his light at intervals of about one-half minute, by slowly swinging his flashlight in a complete horizontal circle. The players yell, "Jack, Jack, shine your light!" If after showing the light, no one tells Jack to run, he should stop, blow his whistle and swing his light continuously. When someone finally spots Jack's light, they will yell, "Run, Jack, Run!" If no one can catch Jack within 15 minutes, the timekeeper blows his whistle as a signal for Jack to stop wherever he may be and blow his whistle at half minute intervals. The player who finds Jack first, takes his place in the next round.

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## Abortion

### Faithful to the future

The Canadian Conference of Catholic Bishops often acts as the justice arm of the Roman Catholic Church in Canada. As such it speaks out on such issues as unemployment, refugees and abortion. On Mar. 16, 17 the bishops released their position on abortion. (See church page, C.C., Apr. 8) On Apr. 13 they published a pastoral statement on abortion addressed to Canadian Catholics. Gerry Vandezande of Citizens for Public Justice sent us their statement with the following comment:

*"I deeply appreciate the biblical thrust of this prophetic pastoral [statement] on abortion. It's a clear challenge to the Catholic community and all other Christians. [It] made me think again more deeply about the tremendous responsibility Christ's followers have today. May God's Spirit give us the grace and strength to come through obediently."*

Below we reprint a few excerpts from this pastoral statement:

(Editor)

In the coming months, there will be those in our country who will dare to debate at what point human life begins in order to decide at what point the life of an unborn can be ended. There are those who will presume to discuss which of the unborn are fit to live and which ones fail to measure up to some

arbitrary standard of performance. We will not join this debate: we will not play God. Human life begins in God at conception and struggles to bear forth the promise of this beginning from that point on.

We cannot play God but we can live our humanity more fully. We can participate with

others in the creative process of transforming the world into a place where the promise of life can be more realized for all. We can play our part in helping to liberate human beings from whatever denies or diminishes the mystery of creation which has begun in each person.

This vision of our vocation as Christians reveals how short-sighted is the view that the Supreme Court decision is a step forward for women, for anyone. It is, in fact, a step backwards for all of us because it reasserts a social situation which women have so justly been struggling against — a situation in which persons are treated as objects, in which the rights of the weaker are defined by the stronger, a win-lose situation.

The society which accepts abortion as a solution to present problems (whether

personal or social) is also a society which abuses its children, lays waste the environment, risks nuclear war and implements economic policies in which the immediate benefits to some now will be dearly paid for by many in the future.

All of us are tempted to live as if there were no tomorrow. Persons who are still in the process of being born are a real reminder to us of the fact that, for some, the future is just beginning. These beginners are holdouts for humanity, our humanity.

We hold out hope for a future in which the relationships between men and women, adults and children, can be transformed. We have reason to hope that we can move beyond the individualism of this culture to become a more inclusive human community in which each person is treated with ultimate respect. Changes in male attitudes and behaviour are central to this hope. Irresponsibility, neglect and violence towards women will not end if men do not grow in respect, solidarity and concern.

We are encouraged by the on-going witness of those married couples whose sexual fidelity to each other bears the promise of new life, a promise which is received with joy. We are equally encouraged by those couples and single parents who bear the burden of difficult pregnancies or who commit themselves to raising children in difficult economic and social circumstances. The courage and care of parents who commit themselves to raising a child with disabilities is deeply inspiring for all of us.

We are inspired by those who have worked long and hard to make pregnancy and child care

more possible and desirable than abortion. Their efforts sometimes take the shape of simple personal support or of involvement in various social projects and programs, such as providing prenatal counselling, accessible child care, economic assistance for parents who wish to be at home with their children, shelters for battered women, affordable housing, pay equity, affirmative action, medical research into the causes and treatment of disabilities, etc.

We are urged on by those who are educating and acting in order to transform the world into a place where life is respected at every stage. We stand with those who work for more economic and political equality, who work against capital punishment, war, poverty and euthanasia.

All of these signs of fidelity to the future give us energy to begin the task of effecting the kind of legislation which recognizes the right to life of the unborn from the moment of conception.

We must share our faith in the future and our commitment to the unborn with the politicians of Canada and with all Canadians. We must be signs of that redeeming love and hope which come to us through Jesus Christ, who calls us to respect and love all our neighbours, especially the least among us.

**James M. Hayes,**  
Archbishop of Halifax,  
President of the Canadian  
Conference of Catholic  
Bishops

### Christian Reformed Council opposes gestational approach

Aileen Van Ginkel

The Council of Christian Reformed Churches in Canada, through its Committee for Contact with the Government, responded to the Jan. 28 Supreme Court ruling on Canada's abortion laws with a call to both governments and churches to recognize their responsibilities in defending the sanctity of all human life.

On the basis of its position that abortion is an allowable option only when the life of the mother is threatened, the council sent letters to all members of the Parliament of Canada, urging them to enact new legislation to restrict access to abortion services in Canada.

In its letter the council opposed the "gestational" approach to new legislation, which would allow abortion on demand until a specified number of weeks into the

gestation period. Such an approach would be unjust, asserted the council, because it "would deny protection to those who are most helpless and vulnerable, i.e., those unborn children who are still in the earliest stages of development."

The council has also taken a strong position regarding the need for support services for women and families in difficult pregnancy situations. In its letters to the federal M.P.'s, as well as in those sent to provincial and territorial leaders, the council encouraged government to take the necessary steps to ensure easier access to such services so that all unborn children will be protected and welcomed across Canada.

Letters sent by the council to its 210-member churches asked for their participation in promoting a Christian witness on the abortion issue. The

council suggested that individual church-members write to their Members of Parliament about the need for new abortion legislation. The churches were also encouraged to find ways of offering support to women in their communities who face crisis pregnancies.

In alerting them to the opportunity to speak publicly about God's will for individuals and families in Canada, the council reminded the churches that Christians can be confident that their message on abortion, put forth in a clear and compassionate way, "will reach many troubled people with the hope and love we have in Jesus Christ."

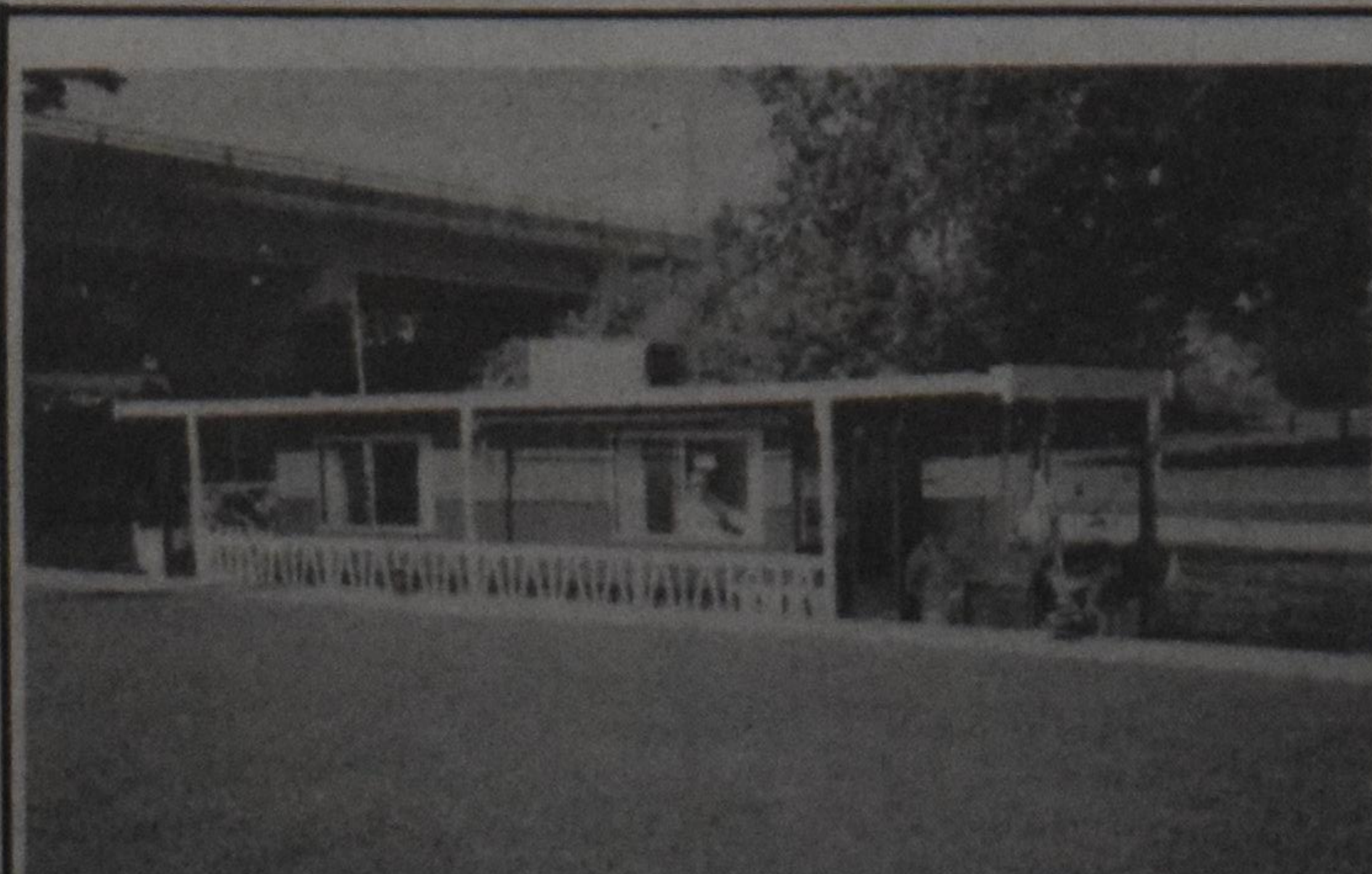
*Aileen Van Ginkel is research and communications associate for the Council of Christian Reformed Churches in Canada.*

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### A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman

Rev. Richard Stienstra

Rev. Jack Vos, Reporter

Dr. Jack Zeyl

**Note:** The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Births ..... \$22.00 Marriages & Engagements . \$25.00 Anniversaries ..... \$30.00 2-column anniversaries .... \$60.00 Obituaries ..... \$30.00 Notes of thanks ..... \$21.00 Birthdays ..... \$20.00 All other one-column classified advertisements: \$7.50 per column inch. NOTE: Minimum fee is \$10.00. Letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9	Groningen, Cottam, The Netherlands Ontario 1948 April 26 1988 With joy and thankfulness to God we are happy to announce the 40th wedding anniversary of our parents and grandparents,  HENDRICK (Henk) and WILLEMTJE (Willy) BOER (nee Hamminga)  We pray that the Lord will continue to bless them with many more years. Congratulations and much love from their children and grandchildren: Harry & Barb; Jody, Connie — Kingsville Mona & Sid Bruinsma; Rick, Anita, Paul, John — Goderich John Boer — Cottam We welcome you to celebrate with us at an open house on Saturday, Apr. 30, from 8:00 p.m. - 10:00 p.m., at the Chr. Ref. Church, Essex. Mailing address: P.O. Box 155, Cottam, ON N0B 1A0		With our sons, Bill Jr. (Halifax), Ted, Paul and Rob (at home), we are grateful to the Lord that we could celebrate our 25th anniversary Apr. 13, 1988. R.R.#1, Kentville, N.S. B4N 3V7	Heteren O.B. Hamilton, Ont. 1948 April 28 1988 Wedding text: "... but one thing I do, forgetting what lies behind and straining forward to what lies ahead." (Phil. 3:13b) With thankfulness in our hearts to the Lord, we hope to celebrate the 40th anniversary of our parents and grandparents,  JOHN and GERTIE JANSEN VAN DOORN (nee Sloodweg)  May the Lord continue to bless you richly in the years to come. Congratulations and love from: Casey — Hamilton Corinne & Dick Kersten; Derek, Michael, Julie — St. Catharines Gerry & Gayle; Nathan, Laura, Lindsey, Erika — Bramalea Lois & Bill Cave; Melanie — Kitchener Open house will be held from 2 - 4 p.m., on Saturday, Apr. 30, 1988, at the Ancaster Chr. Ref. Church, Hwy. #53, Ancaster, Ont. Home address: 652 Stone Church Rd. E., Hamilton, ON L8W 1A6
Thanks	Marriages		JOHAN and MARIA KARSTEN (nee Kiers)  We give thanks and praise unto our Lord for his everlasting love, for keeping our parents in a bond of love and trust for these 55 years of marriage. This is our joy in celebrating this special day with our parents, grandparents and great-grandparents. With love: Albert & Ann van Benthem Ralph & Wilma Karsten Bill & Trudy Prinzen Albert & Katie Karsten John & Mary Karsten Jerry & Grace Groen grandchildren and great-grandchildren. Open house on Apr. 28, from 2 - 4 p.m., at the Chr. Ref. Church in Jarvis. Home address: Apt. 109, 76 Towncentre Dr., Townsend, Jarvis, Ont. Best wishes only.	Dwingeloo Jarvis 1933 April 28 1988 "55 years"
Births	DE BOER-ZWART: Mr. and Mrs. Syd De Boer of Lynden, Ont., are pleased to announce the forthcoming marriage of their daughter CAROL ANN to DIRK PETER, son of Mr. and Mrs. Edward N. Zwart of Grimsby, Ont. The ceremony will take place, D.V., on Apr. 30, 1988, at 3 p.m. in Calvin Chr. Ref. Church of Dundas, Ont. Rev. Richard Stienstra officiating. Future address: R.R.#1, Lynden, ON L0R 1T0	Congratulations to John and Jane De Wacht (nee Wesseling) who will celebrate the 55th wedding anniversary, D.V., on May 9, 1988.  Emmen, Edmonton, The Neth. Alberta 1933 May 9 1988 With joyful hearts and thanks to the Lord, we hope, the Lord willing, to celebrate the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,  JOHN and JANE DE WACHT (nee Wesseling)  We hope that the Lord may keep you in his care and bless you with many more years. "Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ." (Philippians 1:27) With love from your children, 23 grandchildren and 20 great-grandchildren. Home address: 12115-137 Ave., Edmonton, AB T5L 4C1  1958 April 25 1988 We praise the Lord for the blessed 30 years our parents,  HENK and ANNE DEGROOT  have had and ask that He will continue to bless them together. We also thank them for being the best parents we could ever ask for. Happy anniversary Mom and Dad! (Pake and Oma) from your loving family. Marlene Irene Steve Wendy John Stephanie Home address: Unit H1, 500 Stone Church Rd. W., Hamilton, ON L9B 1R2.	Dordrecht Calgary 1953 April 1 1988 "But from everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children — with those who keep his covenant and remember to obey his precepts." (Psalm 103:17,18) We praise the Lord for blessing our parents and grandparents,  PETER and ANN CUPIDO (nee Lozie)  with 35 years of marriage. We trust He will continue to keep them in his love and care in the years to come. Congratulations Dad and Mom, Opa and Oma! Miranda & Hank Bestman; Reuben, Andrea — Edmonton Gerald & Magda Cupido — New Westminster Brian & Donna Cupido; Jason, Michelle — Calgary Peter & Wilma Cupido; Alyssa — Calgary Eleanor & Doug Patrick; Tyler, James — Calgary Home address: 5024 Brisebois Dr., N.W., Calgary, AB T2L 2G5	With thanks to our Lord, we are happy to announce our parents' 35th wedding anniversary.  GEORGE and FRIEDA KOORNNEEF (nee Mulder)  We pray that God will continue to bless them and grant them many more years together. Congratulations from: Andy & Teresa — Courtice Teresa — Toronto Surprise open house at the home of Teresa Koornneef: 1200 York Mills Rd., Apt. 506, Don Mills, Ont., between 1 and 5:30 p.m. on Saturday, May 14, 1988. Home address: R.R.#4, Lakefield, ON K0L 2H0
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Anniversaries	Anniversaries	Anniversaries	Obituaries	For Rent
		Woodstock Brampton 1953 April 26 1988 With thanks to our Lord we are happy to announce the 35th wedding anniversary of our parents and grandparents, FRANK and WILLY VANMARRUM Congratulations from their children and grandchildren: Klaas & Chris DeJager; Jacqueline, Shawn, Ryan — Woodstock John & Floretta Pomp; Bill, Michael — Brampton Dan & Ann Henry; Tanya, Ryan — Brampton Bert & Carolyn VanMarrum; Justin, Kristen — Brampton Louie VanMarrum — Rexdale Jenny VanMarrum — Brampton Home address: 39 Mill St., North, Brampton, ON L6X 1S7	"Mijn hart, O Hemelmajesteit, is tot uw dienst en lof bereid; 'k zal zingen voor den Opperheer, 'k zal psalmen zingen tot zijn eer. Gij zachte harp, gij schelle luit, waakt op, dat niets uw klanken stuit'. 'k Zal in den dageraad ontwaken en met gezang mijn God genaken.'" (Psalm 108:1 berijmd) On Mar. 27, 1988, the Lord took unto himself, CORNELIS GUTHER who was in his 85th year. Beloved husband of Helena Guther (nee Lever) of Holland Chr. Homes, Brampton, Ont. Dear father of: Cor & Elizabeth — Stoney Creek Geert & Frances — Hamilton Henk & Heidy — Kingston Harvey & Ria — Bassum, The Netherlands Grandchildren and great-grandchildren. Funeral service was held on Wed., Mar. 30, in the Immanuel Chr. Ref. Church of Hamilton. Rev. Raymond Sikkema and Rev. Peter van Egmond officiated.	Three-bedroom house for rent in Smithville. \$500 per month. Phone 957-2333 from 9-5 p.m.
<p>Congratulations to Louis and Grace Drost (nee Beintema) who will celebrate their 50th wedding anniversary, D.V., on May 5, 1988.</p> <p>1938 1988 The Lord willing, on May 5, 1988, our beloved parents and grandparents, LOUIS and GRACE DROST (nee Beintema) hope to celebrate their 50th wedding anniversary. Their wedding text was taken from Psalm 121:8: "The Lord will watch over your coming and going both now and forevermore." (NIV) We thank the Lord for his faithfulness and guidance all these years and our prayer is that God in his grace grant our parents many more years together. Their thankful children: John &amp; Nelly Drost — Niagara Falls Peter Drost — at home Elco &amp; Mary Drost — Niagara Falls Andy &amp; Margaret Drost — Niagara Falls Gary Drost — B.C. Janet Drost (Struik) — B.C. and 10 grandchildren. Open house will be held on Saturday, May 7, 1988, from 3 - 5 p.m., at the Chr. Ref. Church, Jepson St., Niagara Falls, Ont., fellowship hall. Home address: 6376 Doreen Dr., Niagara Falls, ON L2E 5K2</p> <p>Warffum Sherwood Park, Alta. 1953 April 10 1988 "Rondom Jerusalem zijn bergen, zo is de Here rondom Zijn volk van nu aan tot in eeuwigheid." (Ps. 125:2) PAUL and TERESA ROZEMA (nee Musschenga) We give praise and thanks to our heavenly Father for blessing our parents and grandparents with 35 years of marriage. It is our prayer that He may continue to bless you richly, and that through you, we, your children and grandchildren, may also be blessed. Martin &amp; Ralphine Rozema; Andrea, Christine, Dean; Jannelle Agnes &amp; Bruce Otto; Carl, Pauline, Peter, Gordon Alice &amp; Gerald Govenlock; Stanley, Paul Tony &amp; Joyce Rozema; Teresa Home address: 21544 Township Road 510, Sherwood Park, AB T8E 1G7</p>		1963 1988 With gratitude to God for his abiding love and faithfulness, we are happy to announce the 25th wedding anniversary of our parents, JOHN and NELLY DROST (nee Heemskerk) on May 4, 1988. We pray that the Lord will continue to bless and keep them in his care. Congratulations and love from your children: John Kevin Michael Jannette Open house to be held on Saturday, May 7, 1988, from 3 to 5 at the fellowship hall at the Rehoboth Chr. Ref. Church, Jepson St., Niagara Falls, Ont. Home address: 4137 Campbell Ave., Niagara Falls, ON L2G 6R3	1908 1988 "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." (II Cor. 5:1) On Apr. 9, 1988, the Lord suddenly took home, REMMEREN (Ray) DE JONG Beloved husband of Tjaltje (Shirley) De Jong (nee Jenema). Dear father of: Ann & Orval Okkema — Moorefield Sisca & Peter Plat — Chatham Helen & Harry Brouwer — Thamesville Margaret & John Rumble — Chatham John & Sherry De Jong — Chatham Wm. & Marge De Jong — Norwich George & Margaret De Jong — Owen Sound Al & Jacky De Jong — Burgesville 21 grandchildren and nine great-grandchildren. Predeceased by two grandchildren. Funeral service was held on Apr. 12 in the First Chr. Ref. Church, Chatham, Ont., with the Rev. Wm. Dykstra officiating. Home address: 40 Elm St., Apt. 207, Chatham, ON N7M 6A5	
<p>BRAM and HENNY SCHOON (nee Bisschop) We pray that the Lord will continue to bless and keep them in his care. Congratulations and much love from your children: Dave Brian — Grand Rapids, Mich. Linda Paul Home address: 164 Berry St., Chatham, ON N7M 3B3</p> <p>Bodegraven Brantford 1948 April 29 1988 We thank the Lord that we may celebrate the 40th anniversary of the wedding of, CORNELIS and META VAN BAREN (nee de Koning) Congratulations and love from your children and grandchildren: Bill &amp; Alice Reid; Andrew, Alex — London Cathy — Toronto John &amp; Jeanette Colyer; Elliott — Ottawa Conrad &amp; Michelle; Laura — Brantford Karan — Kitchener Open house: Apr. 30, from 2-4 p.m. at the hall of the Chr. Ref. Church at Patterson Ave., Brantford. Home address: R.R.#3, Brantford, ON N3T 5L6</p>		1908 1988 In London, Ont., on Apr. 7, at age 65, after much pain and suffering, God's faithful servant, our beloved brother, brother-in-law and uncle, JACOBUS (Jack) DUYKER was called home by the Lord. The Netherlands: Piet & Hil DUYKER — Dokkum Nel & Wijnie DUYKER — Utrecht Jannetje & Arie Grootendorst — Tienhoven Herman & Martha DUYKER — Hollandse Rading Agatha & Meindert van de Berg — Maartensdijk Nieces & nephews Predeceased by brother Hendrik DUYKER. Canada: Willem & Marijka DUYKER 31795 Carlsrue Ave., Clearbrook, British Columbia.	"I tell you the truth, today you will be with me in paradise." (Luke 23:43) On Good Friday, Apr. 1, our Lord took to his eternal home, MARTINUS VEENHUIS who was 81 years of age. Dearly beloved husband of Hendrika Veenhuis-Begieneman. Beloved father of: Gerry & John Van Zeumeren — Truro, N.S. John & Anne Veenhuis — Upper Stewieacke, N.S. Henk & Maria Veenhuis — Westville, N.S. Annebeth & John Dykstra — Durham, N.S. Marty & Patricia Veenhuis — Westville, N.S. Predeceased by a son, Wim, on Apr. 4, 1957. Beloved Opa of 26 grandchildren and 13 great-grandchildren. Funeral services were held on Apr. 4, 1988. Corresponding address: Mrs. M. Veenhuis Sr., R.R.#2, Westville, Pictou Co., N.S. B0K 2A0	
<p>Services</p> <p>Income Tax Preparation T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 19 years experience. MRS. A. VANDENHAAK (416) 563-8635</p>		Real Estate	Help Wanted	Help Wanted
<p>Employment wanted</p> <p>Looking for help? Approximately half days? Experienced married herdsman would like the use of house and a barn. References available. Call (519) 644-0879.</p>			Immanuel Christian Reformed Church a dynamic, growing, urban congregation in Hamilton, Ont., invites applications from ordained persons for a possible half-time PASTORAL STAFF POSITION Direct inquiries to: Klaas Terpstra, c/o Immanuel Christian Reformed Church 61 Mohawk Rd., W., Hamilton, Ont. Tel: (416) 383-0483	Now accepting applications for a full-time MECHANIC/MAINTENANCE PERSON with Christian Reformed World Missions in Nigeria. Ability to overhaul diesel and gas engines essential. Electrical experience also required. Contact: Personnel Department (616) 246-0703 
			REDEEMER COLLEGE is beginning a CONCERT BAND in 1988-89 and will require a part-time director to conduct it. Applicants should possess at least a bachelor's degree and have previous band directing experience; an ability to also teach one or several woodwind or brass instruments is preferred. Letters of application, curriculum vitae, transcripts and letters of reference should be sent to: Dr. Justin Cooper Vice-President (Academic) Redeemer College Ancaster, Ontario L9G 3N6 Deadline: May 13, 1988 or until filled.	



Classifieds

Summer Job Market	Miscellaneous	Teachers	Teachers	Teachers
<p><b>CLIVE, Alta.:</b> I am a student, 17 years of age, looking for a job in Alberta. I have my high school diploma, experience in typing and sewing and have done odd jobs around a farm. I am also an experienced pianist (10 years: 3, just lessons, 7 years of Royal Conservatory). I enjoy working, mostly indoors, but will also work outside. I also enjoy working with my hands. For more information call (403) 784-3670 and ask for Ruth VanderWekken.</p> <p><b>CLIVE, Alta.:</b> 20-year-old, 3rd-year university student wishes a job, preferably in Alberta, but willing to relocate anywhere in Canada. Has experience cashiering, milking cows, and some small landscaping. I also have experience working with mildly mentally and physically handicapped children. I enjoy working in- and out-of-doors, and especially working with children (preferably elementary age). I am majoring in special education at the University of Calgary. For more information (before Apr. 28) call 403-289-1358 or (after Apr. 30) call 403-784-3670 and ask for Stephanie VanderWekken.</p> <p><b>DIDSBURY, Alta.:</b> First-year agricultural college student looking for summer employment on a farm from May-August. Preferably in Alberta. Contact Doug Van Beek at 335-8393 or Box 1461, Didsbury, AB T0M 0W0</p> <p><b>KENTVILLE, N.S.:</b> 20-year-old college student, who has completed 1 year of a 2 year Plant Science (Hort.) course, is seeking summer employment in a horticultural-related field, preferably in S.W. Ontario. Has prior greenhouse work experience. Available May 2, 1988. For more information please call (after 6 p.m.) (902) 678-2359 or write to: Patricia VanderKloet, R.R.#1, Kentville, N.S. B4N 3V7</p> <p><b>OTTAWA:</b> 16-year-old Grade 11 student would like to work on dairy farm. Can operate tractors and most machinery. Anywhere in Eastern Ontario. Call 613-728-5130, ask for Paul.</p> <p><b>PORT DOVER, Ont.:</b> 17-year-old student wishes a summer job anywhere in Canada. Worked on a dairy farm all his life, has 7 years experience with milking, can operate tractors and machinery. For more information call 519-428-1630, ask for Tim Bootsma.</p> <p><b>ST. CATHARINES:</b> I am an 18-year-old female student, looking for full-time summer employment. I have two summers of cashier experience at a small retail establishment. Any outdoor work, farm jobs or physical labour would be my interest, but I would basically do any type of work offered to me. If interested call Beth McKindsey, 935-9832, St. Catharines, Ont.</p> <p><b>STRATHROY:</b> I am an 18 year old, have experience in general dairy farm work and poultry and can operate tractors and machinery. Plan to go to Ridgetown Agriculture College in October. (belong to the CRC). For more information call (519) 247-3206 and ask for John VanderDeen.</p> <p><b>THUNDER BAY, Ont.:</b> I am a 16-year-old Grade 11 student and would like a summer job in Thunder Bay. I have experience in baby-sitting and love taking care of children. Call 767-5634 and ask for Karen Ypma.</p>	<p><b>Wanted:</b> Klaverskribo lessons 1-78, self-study, for harmonium, please quote price. L. Eygenraam, Gen. Delivery, Houston, B.C. V0J 1Z0; 604-845-7791.</p> <p><b>Teachers</b></p> <p><b>ATHENS:</b> Athens Chr. School invites applications for a possible opening at the <b>Grade 5-8 level</b>. Interested applicants please send resume to: Mrs. Jannie Feenstra, Administrator, Athens Chr. School, Box 264, Athens, ON K0E 1B0. Tel. (613) 924-9690.</p> <p><b>AYLMER:</b> Immanuel Chr. School invites applications for possible openings in <b>all grade levels</b>. Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: <b>French, phys. ed. (intermediate), music and special education</b>. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).</p> <p><b>BRAMPTON:</b> John Knox Chr. School invites applications for openings in the <b>junior and primary grades</b> including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236 and 457-7250.</p> <p><b>BURLINGTON:</b> Trinity Chr. School in Burlington needs a <b>special ed teacher</b> for September 1988. We also have possible openings in the <b>primary, junior and senior grades</b>. The ability to teach French is a requirement. Please contact the principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.</p> <p><b>CAMBRIDGE:</b> Cambridge Chr. School invites applications for a possible opening at the <b>junior or intermediate level</b>. Preference will be given to those with qualifications in the areas of French, music, P.E., art or special education. Please submit application and resume to Peter Van Dyken, Cambridge Chr. School, 229 Myers Rd., Cambridge, ON N1R 7H3</p> <p><b>CLINTON:</b> Clinton and District Chr. School, located in the heart of beautiful Huron County, close to the shores of Lake Huron, invites applications for positions in the <b>primary grades</b>. Please send applications and resumes to Mr. R. Schuurman, Principal, Clinton and District Chr. School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851 (school) or (519) 482-7088 (home).</p>	<p><b>DUNNVILLE:</b> Dunnville Chr. School invites applications for a possible <b>Grade 2</b> position and one for <b>Grade 4/5</b>, both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1</p> <p><b>GEORGETOWN:</b> Georgetown District Chr. School has a definite opening for a <b>junior teacher</b> for the 1988/1989 school year. Applicants with ability to teach phys. ed. as well as a background in computers will be preferred. There is also a possible need for a part-time kindergarten teacher (60%) for September 1988. Please send letters of application, including resume and references, to: Mr. George Petrusma, Principal, Georgetown District Chr. School, R.R.#1, Georgetown, ON L7G 4S4. Tel. (416) 877-4221 (school); (416) 877-6444 (residence).</p> <p><b>GUELPH:</b> John Calvin Chr. School, situated in a beautiful university setting, invites applications for a part-time <b>Grade 7 &amp; 8 principal's relief</b> (40%). French and music are an asset. Send inquiries and applications to: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or 836-6507 (home).</p> <p><b>HOUSTON, B.C.:</b> The Houston Chr. School, located in north central B.C. has a <b>Grade 1</b> teaching position open. We also require a teacher for the <b>Junior Secondary</b> program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.</p> <p><b>KINGSTON:</b> Kingston Chr. School invites applications for a full-time teaching position in a combined <b>Grade 1 &amp; 2 classroom</b> effective September 1988. Applications and inquiries should be directed to the principal, at 130 Wright Cr., Kingston, ON K7L 4T9. PHone (613) 546-4872.</p> <p><b>LONDON:</b> London District Chr. Secondary School invites applications for possible openings in the areas of <b>visual arts/drama, science and math</b> for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel: (519) 455-4360.</p> <p><b>METCALFE, Ont.:</b> Community Chr. School, near Ottawa, requires a teacher for <b>primary or junior grades</b>, with the possibility of part-time French teaching. Please call Beth Ripmeester, (613) 748-9595 or (613) 445-3040. Send resume to: Community Chr. School, Box 540, Metcalfe, ON K0A 2P0</p>	<p><b>NEERLANDIA, Alta.:</b> Neerlandia School, Alberta. Applications are invited for the following two possible openings for the 88/89 school year.</p> <p>1. <b>Grade 5 teacher</b></p> <p>2. <b>Special ed.</b> — resource room for grades 1-6.</p> <p>Please send applications to both: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 and Dr. H. Treleaven, Superintendent, County of Barrhead, #11, Barrhead, AB T0G 0E0</p> <p><b>RED DEER, AB:</b> The Red Deer Chr. School invites applications for possible openings in <b>junior high, intermediate and primary grades</b>. Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed., French and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.</p> <p><b>SMITHVILLE:</b> The Smithville District Chr. High School has one definite <b>science</b> teaching position and one possible position in <b>general studies</b> (math and science) available, as well as a possible position in the combination <b>arts/bible</b> for Sept. 1988. Send all applications to: Mr. M.B. Strooboscher, Principal, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0; tel. (416) 957-3255.</p> <p><b>STRATHROY:</b> John Calvin Chr. School, Strathroy, will require a part-time <b>French</b> teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3</p> <p><b>TORONTO:</b> Toronto Central Chr. School invites applications for possible openings at various levels and for the position of <b>principal</b>. Please direct inquiries to: Jane Roxburgh, Principal, (416) 968-2036 (days), (416) 759-4352 (evenings) or Tine Houtman (416) 461-1207 (evenings)</p>	<p><b>SASKATOON:</b> Saskatoon Chr. School has a ½-time <b>kindergarten</b> position with possible additional ½-time <b>French</b> and <b>principal's relief</b>. Send resume to: Mr. R. Poortinga, Principal, Saskatoon Chr. School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3</p> <p><b>UTTERSON:</b> Muskoka Chr. School requires a teacher for a <b>combined Grade 3, 4 and 5 class</b>, starting September 1988. Contact: Mr. Bill Fitch, Principal, P.O. Box 150, Utterson, ON P0B 1M0. Phone 705-385-2847.</p> <p><b>WILLIAMSBURG, ON:</b> Timothy Chr. School is inviting applications for openings at the <b>Grade 3/4 and 5/6 levels</b> for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.</p> <p><b>WOODSTOCK:</b> For the 1988/89 school year we have a definite opening for a <b>special education</b> teacher as well as a possible opening in one of the upper <b>elementary grades</b>. Direct inquiries to Ray VanderPloeg, Principal, c/o John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Tel: (519) 539-1492 (school), 539-2117 (home).</p>
<div>Personals</div> <p>Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:</p> <p><b>VAN DEN BROEK</b>, Jan, geboren op 27 februari 1923, laatstbekende adres in Nederland: Beckeringhstraat 22, Soest, naar Canada vertrokken op 23 augustus 1983.</p> <p><b>GROENEVELD</b>, Willem, geboren op 27 juni 1932 te Amsterdam, laatste woonplaats in Nederland: Middelburg, naar Canada vertrokken op 8 september 1959. Laatstbekende adres alhier: 646 Third St., Lakeview, Ont.</p> <p><b>BERGH</b>, Mathilda Theresia, gehuwd met A.Y. Ponne, geboren op 16 feb. 1927 te Amsterdam, laatstbekende adres in Nederland: Vlasdonk 24, Diemen, naar Canada vertrokken op 23 maart 1983 (mogelijke bestemming B.C.)</p> <p><b>VAN DEN HOOGEN</b>, Aart Gerardus, geboren op 31 mei 1909 te Utrecht, naar Canada vertrokken op 21 juli 1951.</p> <p><b>LANDHEER</b>, laatstelijk woonachtig in Guelph.</p> <p><b>VAN DER MOLEN</b>, Wilhelmina, geboren op 17 januari 1924 te Odoorn (Dr.), laatste woonplaats in Nederland: Huizen, naar Canada vertrokken in 1953.</p> <p><b>POUW</b>, Theodora Maria, geboren op 7 september 1936 te Amsterdam, naar Canada vertrokken op 22 juni 1962.</p> <p><b>SCHELLEKENS</b>, Adriaan Vincent Jozef, geboren op 8 maart 1923 te Vught, laatstbekende adres in Nederland: prof. Eijkmanlaan 112, Haarlem, naar Canada vertrokken op 11 januari 1977.</p> <p><b>VROONE</b>, Abraham, geboren op 8 februari 1923, laatstbekende adres in Nederland: Engelenburgstraat 115, Den Haag, naar Canada vertrokken op 28 mei 1954 (mogelijke bestemming B.C.)</p> <p><b>WOELDERS</b>, Geertruida Jacoba, geboren op 28 maart 1923 te Heemstede, laatstbekende adres in Nederland: Landzichtlaan 20, Heemstede, naar Canada vertrokken op 12 mei 1955.</p> <p><b>ZIJLSTRA</b>, Paulus, geboren op 15 juli 1909, laatstbekende adres in Nederland: Schoolstraat 26, Baarn, naar Canada vertrokken op 22 januari 1952.</p> <p><b>Consulate General of The Netherlands</b> 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Tel: (416) 598-2520</p>				

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Events

U magazine merges with World Christian magazine

MADISON, Wis. (IVCF) — Inter-Varsity Christian Fellowship of the U.S.A., publishers of the college student-oriented U magazine,

Church news

Christian Reformed Church

**Change of address** — (Rev.) Henry and Patricia Getkate, 58 Taylor Dr., R.R.#7, Belleville, ON K8N 4Z7; 613-966-0473.

**Church at new location** Grace CRC, Welland, Ont., has moved to 660 South Pelham St., Welland, ON L3C 3C8; 416-732-4641.

Worship services are held 10 a.m. and 7 p.m.

**Change of service times** First CRC, Chatham, Ont.: From the first Sunday after Labour Day through the last Sunday of April, evening worship will be held at 5:00 p.m. From the first Sunday in May until Labour Day it will occur at 7:00 p.m.

and the publishers of World Christian magazine have announced that the two publications will merge later this spring.

Following release of its April-May issue, U magazine will appear as a special section in World Christian, a mission-oriented magazine which serves a broad cross-section of Christians.

The merger of the two publications will both increase the student subscription base of World Christian and strengthen the mission emphasis of U. A long-term

objective is to increase individual involvement in world mission.

“We sense a very close tie between World Christian and the mission of InterVarsity,” notes Linda Doll, director of InterVarsity Press. “I believe we are unified in our view of God’s call to world mission.”

InterVarsity first published HIS magazine in late 1941, and changed its name to U (for university) in January of 1987. Through the years, HIS/U has included timely and thought-provoking articles to help students relate their Christian commitment to issues of everyday university life.

The editorial content of the new U will continue to address specific needs of college students and contain reviews of the latest resources (movies, etc.). It will also offer study aids for developing mission awareness.

InterVarsity Christian Fellowship of the U.S.A., founded in 1940, is an inter-denominational college ministry which serves nearly 25,000 students on 750 campuses in the United States.

**Shalom Counselling Services**  
327 Scott St., St. Catharines  
is offering a course on  
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Date: Wed., May 4 - June 8, 1988  
Time: 1:00 - 3:00 p.m.  
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Instructor: Angelina Fast, M.Ed.  
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Weekly Crosswordby Samuel K. Flegner

ACROSS

1 It. resort

6 Sphinx site

10 March date

14 Exhausted

15 Confess

16 Calamitous

17 Charlatan

19 1A e.g.

20 Moth

21 Immigrant

23 Minute quantity

25 Choir member

26 It. lake

29 Stick

32 Prosperous times

35 Plenty for poets

36 Chairperson's program

37 Pile

38 Kind of bath

40 Lode content

41 Networks

43 Stannum

44 Witty answer

47 "— vidi, vici"

48 Dexterity

49 Fruit

50 Anthony or Barbara

51 Ditto

53 North Sea feeder

55 Blowhole

59 Hickory nut

62 Football maneuver

63 Equivalent

66 Dies —

67 Potpourri

68 Actress Ekberg

69 Diamond with a voice

70 Traveled

71 Finch's relative

DOWN

1 Rotating piece

2 Amaryllis

3 Stopper

4 Lower, as a curtain

5 Between: pref.

6 Blarney stone gift?

7 Lendl of tennis

8 Torrid —

9 Clumsy

10 Fool

11 Ailt

12 A Gardner

13 Swami

18 Writer Jong

22 Lucid

24 S.A. capital

26 Jai alai basket

27 Walking — (elated)

28 Ascended by Moses

30 Wading bird

31 Vim

33 US patriot

34 Avila's land

39 Fragrance

42 Each person

45 Kind of muscle

46 Seed coat

52 Russ. union

54 Bombeck namesakes

55 Whirl

56 Unadulterated

57 Fr. composer

58 Arthurian lady

60 US naturalist

61 Opposed

64 Shoe tip

65 Thrash

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Last Week's Puzzle

02/22/88

Trinity Western University builds new library

**Robert VanderVennen**  
LANGLEY, B.C. — A new \$2.5-million library building is now under construction at Trinity Western University in Langley. The library is the first phase of a \$10-million construction project to meet the university's rapidly-growing enrolment.

At the groundbreaking ceremony President Neil Snyder gave credit to the university board for its step of faith in embarking on such an ambitious project. Academic vice-president Kenneth Davis called the attention of the 1,500 people in attendance to the words of Hebrews 3:4, "God is the builder of everything."

The library can serve 1,500 students and hold 120,000 books, and it is expandable. Enrolment at TWU has grown in the past five years from 777 to the present 1,175 students.

Founded in 1962 the university is chartered by the government of British Columbia to give the BA, BSc, and BED degrees, with a total of 24 majors. It is a member of the Association of Universities and Colleges of Canada and of the Christian College Coalition, which means in effect that it has full accreditation.

Calendar of Events

Apr. 18-28

Apr. 20-25

Apr. 20-23

Apr. 21

Apr. 22

Apr. 22-23

Apr. 23

Apr. 24

Apr. 24

Apr. 29

Apr. 29-May 1

Apr. 30

Apr. 30

Apr. 30

Apr. 30

Apr. 30

May 1

May 7

May 12

May 13-15

May 18

May 20-22

May 20-23

May 28

May 28

June 3-5

June 8

June 11

June 18

June 22

June 29

C.S.S.'s Harry Houtman in Alberta.

Organ and clarinet concerts by Andre Knevel and Henk de Graaf.

Apr. 20: First CRC, Guelph, 8 p.m.; Apr. 21: Church of the Redeemer, Kingston, 8 p.m.; Apr. 22: St. Andrew's Presbyterian, Lindsay, Ont., 8 p.m.; Apr. 23: Simcoe St. United Church, Oshawa, Ont., 8 p.m.; Apr. 25: Providence CRC, Beamsville, 8 p.m.

Students of the London District Chr. Sec. School present "Life is a funny thing," a student-written/performed, teacher-directed play. At 8 p.m. at the school, London, Ont.

CRC Women's Rally starting at 9 a.m. at the Covenant CRC, St. Catharines, Ont. Speakers: Rev. G. Veeneman, Mrs. Donna Beckett and Mrs. Wurmbrand.

Rev. Richard Wurmbrand of "Jesus to the Communist World" will speak at 8 p.m. in the Covenant CRC, St. Catharines, Ont.

25th Anniversary/ Reunion of the Toronto District Chr. High School. Apr. 22: Evening program. Apr. 23: Open house, reunion and banquet featuring Andrew Kuyvenhoven, at TDCH, 7900 Kipling Ave., Woodbridge, Ont. For info. call: (416) 741-2273.

"The Creation" will be performed by the Listowel Concert Singers and the K/W Youth Orchestra at 8 p.m. in Trinity United Church, Listowel, Ont. For info. call (519) 291-3106.

Rev. Richard Wurmbrand of "Jesus to the Communist World" will speak at 5 p.m. in the Jubilee Fellowship CRC (Beacon Chr. High School), St. Catharines, Ont.

Rev. Richard Wurmbrand of "Jesus to the Communist World" will speak at 10:30 a.m. in Glengate Alliance Church, 6271 Glengate St., Niagara Falls, Ont.

Annual Spring Concert by the Edmonton Chr. Male Choir at 8 p.m. in the Maranatha CRC, Edmonton, Alta.

Young Adults Day Rally at Faith Chr. Ref. Church and M.M. Robinson High School, Burlington, Ont. Register by Apr. 11 to Dave Stuive, 1206 Hwy. #8, Winona, ON L0R 2L0.

Second Annual Praise and Worship Conference from 8:30 a.m. to 9 p.m. at the Clarkson CRC, Mississauga, Ont.

Friendship Conference and Annual Meeting from 9 a.m. till 3:30 p.m. at the Maranatha CRC, Cambridge, Ont. Everyone welcome. Registration fee is \$15.

The King's College Convocation Ceremony at 2:30 p.m. at First Presbyterian Church, Edmonton, Alta. Keynote speaker: Dr. Calvin Seerveld.

Spring concert by Leendert Kooij's OCMA with Andre Knevel at the organ. At 7:30 p.m. in the Strathroy United Church, Strathroy, Ont. For tickets call (416) 636-9779.

Witness the conferring of degrees on the third graduating class, at 2 p.m. in the auditorium of Redeemer College, Ancaster, Ont. Speaker: Dr. H. Evan Runner, Prof. Emeritus, Calvin College.

Spring Concert by St. Thomas and District Male Choir "Crescendo" at 8 p.m. in Knox Presbyterian Church, St. Thomas, Ont.

Organ concert by Andre Knevel, at 8 p.m. in Chalmers United Church, Woodstock, Ont.

"Hollandse Dag" at 10 a.m. in the CRC, York, Ont. Speaker: Rev. J. Kuntz. For info. call (416) 768-3634.

Ontario Christian Singles Weekend, at Redeemer College, Ancaster, Ont. Theme: "Complete ... in Christ." Speaker: Rev. Ken Baker. Join us for workshops, fun and fellowship. Details to follow.

RCBPA Hamilton chapter breakfast meeting at the Holiday Inn, Burlington, Ont. Speaker: Mr. Henry Sieders. Reservations required. Call (416) 524-1203.

8th Annual Clinton Klompenfeest. Plan to attend now! Is the RCMP Musical Ride coming?

All Ontario Y.C. Convention at University of Western Ontario, London, Ont. Price: \$119-\$129. Late registration fee after Feb. 15 of \$15. Contact your league secretary.

Back to God Hour Rally at 7:30 p.m. at the Elmwood Mennonite Brethren Church, 145 Henderson Hwy., Winnipeg, Man. Speaker: Rev. B. Madany on "The Religious and Political Challenge of Islam."

Come to the ABC Sale at Shalom Manor, Grimsby, Ont., from 9 a.m. to 1 p.m. Authentic Dutch market flavour, Dutch food, crafts, gifts, plants, etc. Gezellig! Don't miss it!

Calgary Christian Schools 25th Anniversary Celebrations. For info. call: (403) 242-2896.

Hollandse Dag om 10 uur in Moorefield Park. Spreker: Ds. J.P. Drost, Samenhang, muziek, voordrachten, koffie en koek. Lunch meenemen.

100-year Anniversary and Reunion of Christian School, Sauwerd, The Netherlands. For info. write J.M. Pot, de Groenlanden 6, 9771 BV Sauwerd, The Netherlands. (Order Anniversary Book at fl.35,-)

15th Annual Grunneger Picnic, from 10 a.m. at Grand River Conservation Area, Rockwood, Ont. (on Hwy. 7 between Guelph and Acton).

RCBPA All-Ontario Golf Tournament to be held in Ancaster, Ont., followed by a BBQ. Pre-registration is essential. Call (416) 524-1203.

RCBPA Hamilton Chapter breakfast meeting at the Holiday Inn, Burlington. Speaker: Jim Currie on "Integrating Faith and Work." Reservations: (416) 524-1203.

Advertising Deadlines

Dated

Mailed

2-column ad deadline

Classified deadlines

Fri. Apr. 29

Tues. Apr. 26

Wed. Apr. 28-8:30a.m.

Thurs. Apr. 21-8:30a.m.

Fri. May 6

Tues. May 3

Wed. Apr. 27-8:30a.m.

Thurs. Apr. 28-8:30a.m.

Fri. May 13

Tues. May 10

Wed. May 4-8:30a.m.

Thurs. May 5-8:30a.m.

For advertising rates see page 18.



# Dutch

## Kan een foto liegen?

J. T. Bakker

In de NRC van 27 januari jl. stond een foto, die iedereen, die de Vietnam-oorlog bewust heeft meegemaakt zich herinnert. Een man in een geruit bloesje, het rechteroog half dichtgeknepen; daarnaast, op de rug gezien een forse militair, uitgestrekte arm, met de revolver vlak bij de slaap van z'n gevangene en op het punt het schot af te vuren.

Deze foto maakte een geweldige indruk. Ze werd genomen in Saigon, de hoofdstad van Zuid-Vietnam in februari 1968, tijdens het hoogtepunt van het Tet-offensief, een alomvattende en volstrekt onverwachte communistische aanval dwars door heel Zuid-Vietnam; en dat terwijl alle militaire deskundigen om strijd verklaard hadden, dat de communisten op een haar na gevild waren.

De foto werd gemaakt door Eddie Adams, die vertelt: "Een half blok verderop zag ik een politieman, die een kleine man

in een ruitjeshemd uit een gebouw sleurde. Ze kwamen op ons af. Ik dacht, dat het gewoon één van de vele straatarrestaties betrof. Maar toen kwam er een andere politieman op de gevangene afzetten. En terwijl hij zijn revolver trok en omhoog richtte, ging ook mijn Leica omhoog. Terwijl ik afdruckte, hoorde ik het schot."

Velen zeggen, dat deze foto het begin van het einde was van de Amerikaanse strijd in Vietnam. De Amerikanen, die toch al onder de indruk waren van het Tet-offensief begonnen zich af te vragen: wat doen wij



daar eigenlijk: een continent van huis en dan vechten voor mensen, die standrechtelijke executies op straat plegen. Wat verdedigen we eigenlijk? En de Vietcong verspreidde de foto om aan te tonen, dat het een burgeroorlog was en dat de Amerikanen zich daar buiten

moesten houden.

Zo hoorde de foto (met het verhaal van My Lai en de foto van het van napalm brandende meisje) tot de beelden en verhalen, die het verzet tegen een terugtrekken uit Vietnam braken. En zo maakte ze geschiedenis: een foto, die een

mythe werd; en ook ik heb ze twintig jaar geleden zo bekeken.

Maar uit de krant las ik nu na twintig jaar "de achterkant van het gelijk." De fotograaf vertelt, wat hij bij stukjes en beetjes ontdekte; dat de foto niet enkel het eind van de Vietcong-soldaat was, maar ook van de schutter: hij was voortaan een paria. Adams dacht er toch geregeld over na en was er onrustig over. Hij zocht hem na een tijdje op en won — ondanks de foto — op de duur zijn vertrouwen; toen hoorde hij, dat het slachtoffer niet een toevallig gearresteerde opstandeling was, maar een hoge Vietcong-officier, die niet alleen een aantal aanslagen op z'n geweten had, maar ook nog de beste vriend van de schutter met z'n hele gezin vermoord had.

Ondertussen ging de foto z'n eigen weg en sprak z'n eigen taal. Pulitzer-prijs, World Press Photo, inspiratie voor de film de Deerhunter enz. En hoe langer hoe meer ontdekte Adams, dat een foto, waaraan hij zelf steeds meer ging twijfelen voor de mensen een duidelijk document was. Want wat gefotografeerd is, is vastgelegd en daarom waar.

Mensen twijfelen aan alles, maar een foto is het onweerlegbare bewijs, dat iets echt gebeurd is. "Met een foto geloven ze je voor duizend procent, ook al is de foto een volstreekte leugen." Tot er ineens iemand is, die je er achter laat kijken en het andere verhaal vertelt.

Overgenomen uit: Evangelisch Commentaar.

## 15 Students will reach the Summit

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Fifteen young Canadians will win an all-expense paid trip to the Toronto Economic Summit, June 19-21, as officially accredited reporter-observers. The Government of Canada wants to encourage the active participation of

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Japan, and the European Economic Community.

To enter this competition simply write a short editorial on the topic "A Key Issue for Canada at the Economic Summit." The issue selected should relate to Canada in the world economy or to social and other factors that directly affect our economic performance.

A video and an information kit are being sent to your high school (or CEGEP) and should be there by April 18. Ask your teacher or principal for details, or call 1-800-267-0829 for further information.

### Competition rules:

Entries in English or French. Length up to 500 words. Double spaced. Typed or legibly written. Open to full-time high school (including CEGEP in Quebec) students age 19 or under on December 31, 1988. A panel of experts will judge entries for clarity, style, strength of argument and originality. Competition entries must be received in Ottawa by **May 12, 1988**. Entries cannot be returned. Winning entries may be adapted, translated, reproduced, and made public.

### Send entries to:

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Department of the Secretary of State of Canada  
Ottawa K1A 0M5

Attach this entry form or facsimile to your Summit Editorial.

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SCHOOL NAME \_\_\_\_\_

SCHOOL PHONE \_\_\_\_\_

I have read the competition rules and accept them.

Signature of student \_\_\_\_\_

Signature of parent or guardian if student is a minor \_\_\_\_\_

Pour une copie de cet avis en français, veuillez composer le 1-800-267-0829.



Hon. Lucien Bouchard  
The Secretary of State of Canada  
L'hon. Lucien Bouchard  
Le Secrétaire d'Etat du Canada

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Er gebeurde een wonder van de week. Vlak boven mijn hoofd! Een zwerm ganzen die ik in de herfst een goeie reis had toegewenst kwamen met veel getoeter weer thuis. Wie gaf ze dat wonderlijk vermogen om over een heel werelddeel heen hun weg te vinden? Wie gaf ze dat inwendige kompas? Verzonken in de rijkdom van Gods schepping wenste ik ze een heel prettige zomer, waarna, misschien bij wijze van antwoord, sommigen van de zwerm op het dak van de cottage poepten.

★★★★

De weledelgeboren kamerleden hadden krokusvakantie, hetgeen de concierges gelegenheid gaf de kantoren eens een goeie beurt te geven. Asbakkies legen en zo, even onder bureaus stofzuigen. Het gaf ook onze witte-wijn-socialisten een kans om nog eens na te denken over hun houding ten opzichte van het NAVO-verbond. Met echte socialistische koppigheid werd er besloten dat er geen wijziging zou komen in het NDP standpunt dat voor onttrekking van de NAVO is.

★★★★

Het gaat de kameraden in Manitoba niet zo erg goed. Gary Doer draagt het rode vaandel en hij belooft natuurlijk belastinginkrimping, maar de kiesgerechtigden in Manitoba herinneren zich maar al te goed, welke partij verantwoordelijk is voor de recente enorme belastingverhogingen.

★★★★

Een wetsontwerp dat op de tafel kwam in Saskatchewan veroorzaakte een landelijk gegons. De regering van premier Devine stelt met dit wetsontwerp voor, dat vertaling in 't Frans van een hele eeuw voorgaande wetten niet noodzakelijk is. Monsieur Mulroney was er zo van overstuurd dat hij zelfs geldelijke hulp beloofde, mocht men in Saskatchewan dat gigantische werk van vertaling ter hand gaan nemen. Tussen twee haakjes moeten we wel even aanhalen, dat de Hoge Raad in de recente uitspraak over deze zaak zelf deze oplossing als mogelijk en volkomen wettelijk beschouwde.

★★★★

De Minister voor Emigratie-Zaken — Barbara McDougal — heeft haar handen vol met de erfenis van haar voorganger. Het is niet alleen een groep Turken die met hun mars naar Ottawa alle aandacht krijgen, maar haar departement zit met een goeie twintigduizend aanvragen die om oplossing vragen. De Minister zegt dat zij

de wet moet en wil volgen. En dat is natuurlijk ook zo, maar die wet schreeuwt wel om verbetering, want hij werkt net zo doeltreffend als een wekker die niet loopt.

★★★★

De nieuwe Minister voor Handelszaken — John Crosbie — sprak nogal sterk afkeurend over de ingezetenen van Toronto, die hij ervan beschuldigde de hoofddaders te zijn in de tegenstand tegen het handelsverdrag met de Verenigde Staten. Er zat wel een aardig tikkeltje Newfoundland, anti-Toronto, anti-Centraal Canada emotie in zijn toespraak. Zoiets gaat er in als zoete koek in het kiesdistrikt van de minister, maar het is niet erg bevorderend voor de eenheid van ons toch al zo verdeeld land. Ik dacht dat ministers van de kroon boven al die territoriale verdeeldheden en kibbelarijen zouden moeten staan.

★★★★

Het debat over homophilie in de United Church raakt het hele land en overal mengen sprekers zich in het debat. In al dat rumoer dat vaak klinkt alsof het een politiek debat is, wordt vaak vergeten dat dit geen politieke zaak is maar een morele kwestie. Het gaat over goed of verkeerd, niet over recht of onrecht.

★★★★

In Zuid-Korea waar heel wat van de produkten die wij gebruiken vandaan komen, is het gemiddelde loon in industrie \$1.75 per uur en de werkweek bedraagt 57 uur. Dat is gemiddeld; er zijn ook fabrieken waar het veel slechter is en waar de werknemers niet veel boven het slavernij niveau uitkomen. Geen wonder dat er winst gemaakt kan worden door werk naar dat land uit te besteden. Maar heeft u kameraad Broadbent er ooit over gehoord? Ik niet. Dominee Jackson, de Amerikaanse kandidaat voor de Demokratische Partij, heeft het er veel over en zal zodoende wel geen ondersteuning krijgen van de multi-nationale ondernemingen.

★★★★

Glasnost in Rusland is nu een realiteit. Er is een publiek debat aan de gang. In het tijdschrift *Sovetskaya Rossiya* werden Gorbachevs doelstellingen heftig aangevallen en in reactie op dat artikel nam Pravda het op voor Ruslands leider. Het betreffende artikel beschuldigde Gorbachev van: valse beschuldigingen van Stalin, het voorstaan van een meervoudig partijstelsel, vrije emigratie, een leger van

vrijwilligers, en als klap op de vuurpijl de decentralizatie van regeringsinstellingen.

★★★★

Gorbachev moet toch ergens wel wat goed doen, want er werd in Rusland aangekondigd dat er vanaf 1 mei postbezorging tussen Rusland en Amerika zou zijn, en het bericht garandeerde bestelling binnen 24 uur. Wij kunnen niet eens garantie krijgen voor bestelling binnen een week in de volgende straat. Ik krijg tegenwoordig meer en meer post bezorgd door kourierfirma's. Met betrekking tot postbezorging geldt de uitspraak die ik las van iemand in de advertentiebusiness. Die man zei: "We hebben de kwaliteit uit het produkt verwijderd en ondergebracht waar het hoort: in de advertenties." Juist.

★★★★

In één van de gebeden die achter in ons liedboek gedrukt zijn (wie neemt er nog notitie van wat er in ons liedboek staat na lied 493?) lees ik dat God gebeden wordt, dat de naam van de kerk niet gevloekt mag worden door onze zonden. (p. 184) In Iran worden raketten afgevuurd in de naam van God, Iraq vergast mensen in Gods naam, in Zuid-Afrika wordt God gebruikt als voorstander van apartheid, in Ierland vermoorden de Rooms en de Protestant en vice versa, en de wereld zag in gespannen ontzetting hoe "heilige oorlogvoerders" een vliegtuig kaapt en passagiers martelden en doodden. Wij doen het wat meer gematigd, maar in de naam van God en godsdienst wordt de naaste hier ook niet altijd met liefde behandeld. Zelfs niet in de kerk.

★★★★

Het ontvoeringsdrama in Nederland kwam tot ontknoping. Het lichaam van Gerrit Jan Hein, van het bekende handelsconcern, werd ontdekt. Eén van de daders is gearresteerd; een ingenieur met een universitaire opleiding!

★★★★

In de afgelopen week heb ik voor u naast de gebruikelijke kranten ook gelezen: *The Thursday Post* van Lindsay, de week-end editie van die krant, alsmede de *Campbellford Herald*. Al die plaatselijke kranten staan boordevol met uiterst interessant nieuws. Wie denkt dat nieuws alleen uit Ottawa of Washington komt, heeft een verkeerde kijk op de wereld en haar gebeuren. Is bijvoorbeeld het feit dat Donald en Marion Buchanan in Campbellford hun vijftigjarige trouwdag vierden niet meer belangrijk dan het nieuws van

# Persoverzicht

Carl D. Tuyl



de zoveelste echtscheiding van de zoveelste Hollywood Barbie doll? Of is het probleem van de dame die klaagt dat ze griep kreeg terwijl ze toch gevaccineerd was minder belangrijk dan de klacht van Monsieur Mulroney, die vindt dat premier Devine hem in z'n

Franse hempie zet? Het hart van ons land klopt niet minder in Lindsay, Ont., of in Chilliwack, B.C., dan in Ottawa.

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ont.

## Het lied van mens en dier

De mens leeft niet alleen op aarde  
Ook dieren zijn door God geschapen  
De mus, de vis, de leeuw, het paard  
God schiep hen allen naar hun aard.  
De dieren hebben recht op het leven  
God heeft hen met zijn geest gezegend  
Hij houdt zijn oog op hen gericht  
Zij spelen voor zijn aangezicht.

Wie zal hen liefdevol beschermen  
Zich aan hen geven als een herder?  
God geeft de mens de hoogste eer  
Om uit te blinken als hun heer.  
Hij zal het beeld zijn van Zijn scheppen  
Wanneer hij hart voor hen zal hebben.

De mens is Gods gelijkenis  
Als hem Gods schepping heilig is  
O God, wees ons toch goedertieren  
Wij zijn geen herder voor de dieren.  
Zij zuchten onder ons geweld  
Verslagen ruimen zij het veld.  
Heilloos verlopen onze wegen  
De aarde wordt weer woest en ledig  
Ontferm U over al wat leeft  
Herschep ons mensen naar Uw beeld.

Gerrit Beimers

Ingezonden door Mrs. Grace Geertsma, Lucknow, Ont.

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# Books/Meditation

Robert VanderVennen, book review editor



## Friends of God

Wayne Brouwer

## Epitaphs

"Brothers, I can tell you confidently that the patriarch David died and was buried and his tomb is here to this day." (Acts 2:20)

You know what an epitaph is, don't you? It's the line or two written on a gravestone that tries to summarize the meaning of the life of the one who died. Standing over the burial site of a husband and wife who shared a common passion for astronomy, there is a tombstone that records these words: "We have gazed too long at the stars together to be afraid of the night."

When people plan their funerals and burials in advance, that's the kind of thing you find on their gravestones. Johnny Carson, the late-night television talk-show host, quips that his epitaph will be: "I'll be right back!" And another famous personality wants to leave this message at his grave: **Life is a jest; and all things show it. I thought so once; but now I know it!**

## The great leveler

In the seventeenth century, Joseph Addison wandered through the burial grounds of Westminster Abbey. Later he wrote how moved he was about two things. On the one hand, there was a levelling quality about death that showed up in the markings on the stones. No matter how great the person had been during days of life, no matter how small or insignificant he or she might have seemed while living on earth, in the end each was identified by just two dates, birth and death. That's all that mattered.

But there was a second thing that struck him. "Some of them were covered with such extravagant epitaphs," he said, "that, if it were possible for the dead person to be acquainted with them, he would blush at the praises which his friends have bestowed upon him."

## A blushing cover-up?

That's what you get when you let others write your epitaph. Often it seems we can say little good about other people while they live, and then we try to make up for it with extra-nice words when they die.

Charles Lamb was an English poet of the nineteenth century. His older sister Mary told the tale of a walk they had together when he was just a young lad. Little Charles had only recently learned to read, and as they strolled through a cemetery, he began reciting all the nice things written on the tombstones: "virtuous," "beloved," "charitable."

On their way home, the boy looked up at his sister and asked, "Mary, where are all the *naughty* people buried?"

What do you want written on your gravestone? What do you think others will write about you? The Greek philosopher Plato wrote this epitaph for a friend:

**Once you shone among the living as the Morning Star;  
Among the dead you shine now, as the Evening Star.**

High in the Swiss Alps there is supposed to be a marker which reads: *He died climbing!* A century ago, Nathaniel Hawthorne discovered a tombstone with this pathetic message:

**Poorly lived, and poorly died,  
Poorly buried, and no one cried.**

And then there is the disheartening summary of a wasted life: *This man died at 30; he was buried at 70.*

## Second thoughts

Who will write your epitaph? What will it say? "A grave is a tranquillizing object," said Wordsworth. It makes us think twice about the reputations we build in this life.

Certainly the Apostle Peter could point with pride and respect to King David's tomb, and read the epitaph: *He was a man after God's own heart!* Can you imagine someone strolling past your grave someday? How will you be remembered? What epitaph are you writing today?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

## History

## The Dutch secession: leaving church and country

**Sources of Secession: The Netherlands Hervormde Kerk on the Eve of the Dutch Immigration to the Midwest, by Gerrit J. tenZythoff. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1987. Paperback, \$18.50 A Stranger in a Strange Land, by Leonora Scholte. Neerlandia, Alberta: Inheritance Publications, 1987. Paperback, \$7.95. Reviewed by Adrian Peetoom, Toronto, Ont.**

These two books frame the 1834 Secession (*Afscheiding*), the first of two major 19th century Protestant church upheavals in The Netherlands.

tenZythoff provides details about points of national and religious strife that help readers become aware of the complex and ambivalent choices Dutch Calvinists faced in the early part of the last century. This is a doctoral dissertation, now edited for a wider audience, and one in a series of books that seeks to record the history of the Reformed Churches of America. I found it to be a valuable correction on the widely held stereotypical view (which I was taught in school and church) that in 1834 "soft" "moderns" remained "behind" in the self-satisfied state church while "obedient" "true" Calvinists seceded even when faced with widespread persecution and suffering. The introduction lays bare its relevance to our immigrant

existence in North America: "... a mythology exists about the ancestral church in The Netherlands which is hard to reconcile with historical facts."

In chapters that discuss the impact of the French presence in the years 1795-1813, the centralizing impact of King William I, the church order of 1816, the Dutch *Reveil* and Bilderdijk, and the religious modernism of the Groninger school, the author carefully refrains from seeing infidels on one side, believers on the other. For those who seceded, "in ecclesiastical and civil respects everything came together," to make that choice inevitable. For others it simply did not, as also other sources have made clear. But the "outs" were not necessarily better Christians than the "ins."

The second book is not so much a composed piece of text as a transcript of told stories. The author, descendant of Secessionist emigrant preacher H.P. Scholte, the pioneer founder of Pella, Iowa, listened to the stories of Scholte's wife Mareah, "when we sat before the open fire on cold winter evenings long ago."

The author clearly realized the limits of her work. "This will not be a literary gem; it is only a little history of pioneer life ...." I would agree, except that even the characterization "history" must be kept well in check. This book does not

provide facts framed in a sound interpretation with references to reliable sources. It is "naive" in the very best sense of the word. One sits back and listens to the stories that give meaning to one's own identity, and smiles at some throwaway lines that say more about the author than about the subject. For instance, when widower Scholte first sets eyes on the very pretty, young, frivolous, rich, cultured, talented Mareah whom he soon marries and takes all the way to Iowa, he "completely lost his heart and head. *His artistic nature must have overruled his judgment* (my emphasis)." But who would want the author to elaborate on that rather arrogant judgment? Not I!

Stories like these are important for people who relish a sense of belonging to a tribe and community. A shared history around hero ancestors, passed on in songs and narrations to the next generation, is vital. But the genre is not without its danger. The limits of this kind of history are not always kept in view, especially when scholarly works by people like tenZythoff are looked upon with suspicion, to the point that "some institutions and certain persons are unwilling to make their holdings available for historical research." (tenZythoff, page 22) The Reformed community is not always kind to scholars that prick its balloons.

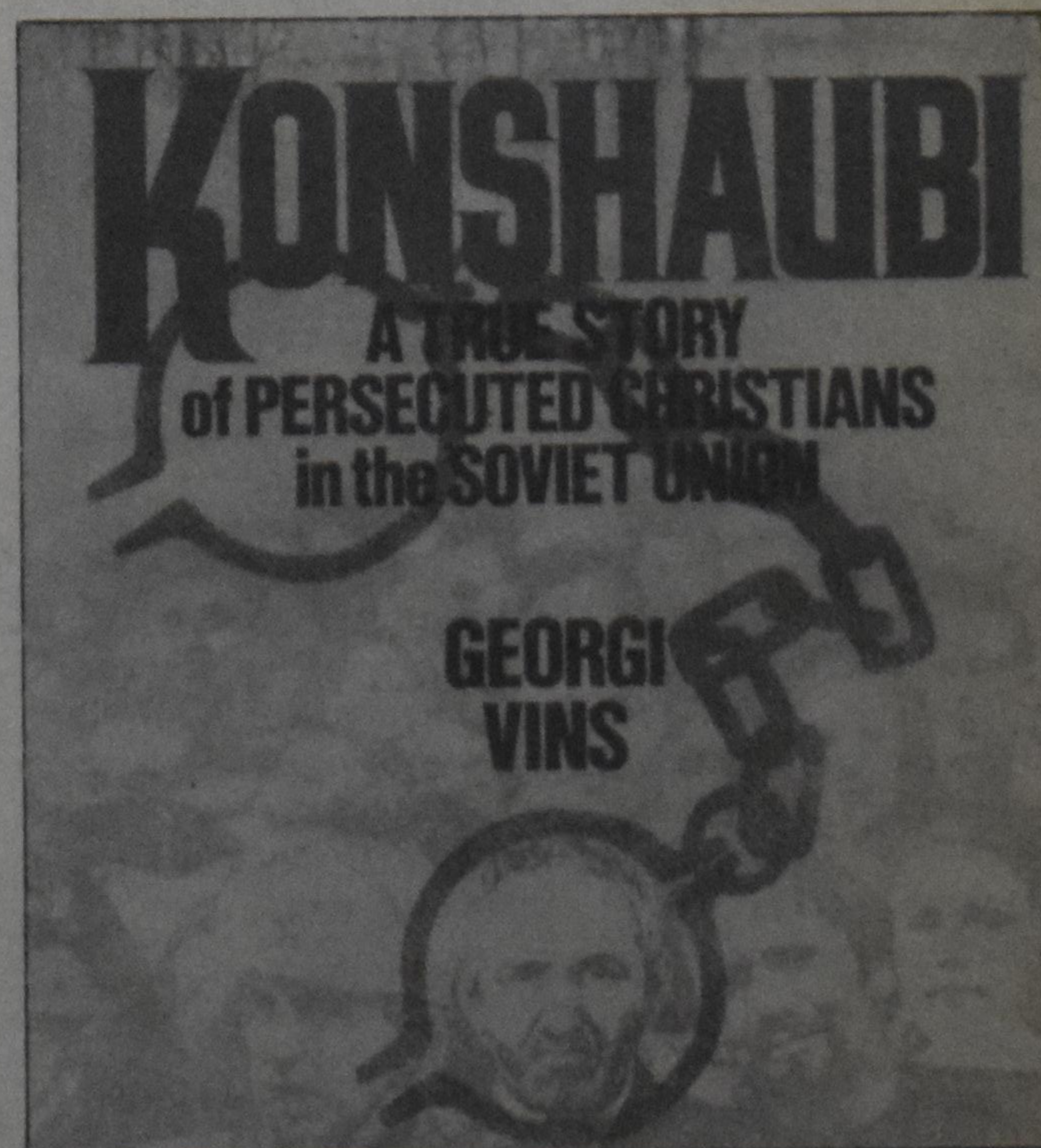
## Christian witness

## Imprisoned for the gospel in Russia

**Konshaubi: A true story of persecuted Christians in the Soviet Union by Georgi Vins. Grand Rapids: Baker, 1988. Paperback, 98 pages, \$4.95 U.S. Reviewed by Robert VanderVennen, Toronto, Ont.**

In 1979 Christians in North America celebrated when pastor Georgi Vins was freed from a Soviet labour camp and permitted to emigrate to the United States. This answer to much prayer was a mixed blessing, though, because it meant that he was exiled from his homeland and separated from the church in which he was a pastor.

Rev. Vins now lives in Elkhart, Indiana, where he keeps Christians informed about believers in the persecuted unregistered Evangelical Baptist churches in the Soviet Union, and especially those who are imprisoned for their witness to the gospel. You may know that "unregistered" churches are illegal churches which have refused to become registered, that is, to come under the very heavy restrictions of the Soviet government.



Because their ministry is illegal, pastors of unregistered Baptist churches are often imprisoned in labour camps. Vins himself was imprisoned for eight years. One of the fellow Christians he met in prison was Rev. Konshaubi Dzhangetov, a Muslim (one of 40 million in the Soviet Union) who was converted to Christ. Vins tells in vivid terms of

Konshaubi's life in prison, the hardships he endured and the faith that sustained him. While they were together the two pastors were a comfort and strength to each other.

This book deserves a wide reading, just as the persecuted Christians in Russia deserve our prayers as they try to live lives of faithful witness to Christ.